THE RELIEF SOCIETY MAGAZINE

NOVEMBER, 1917

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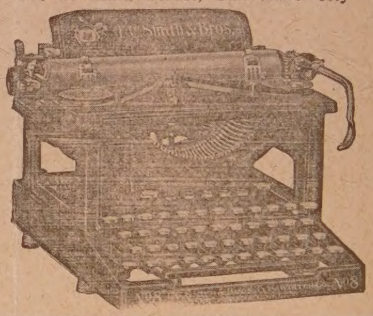

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Your Laugh

Margaret Whitehead Young.

The primrose plant is bright with flowers
That you shall never see;
In Heaven now you spend your hours,
Away from me.

Your joyous laughter Death hath stilled,
Your lips eternal silence keep;
My aching heart with woe is filled—
Oh, I must weep!

Dust years for dust that knows decay—
The living spirit never dies,
But throws its mortal garb away
To watch beneath celestial skies.

Perhaps, O loved, you linger near
And look upon the primrose gay;
And smooth the rugged path for us,
And for our future pray.

For this I know, though thou art gone,
Thy influence is potent yet,
And God shall watch between us twain
Who never shall forget.

SUSAN WEST SMITH

Wife of President George A. Smith.

THE

Relief Society Magazine

VOL. IV. NOVEMBER, 1917. No. 11

Mothers in Israel.

UNSUNG HEROINES.

Not all the great and remarkable women of this Church are known publicly. Indeed one sometimes wonders why public honors and responsibilities are given to certain ones and withheld from others equally deserving and equally capable. Greatness of soul sometimes manifests itself in sweet retirement and in that true nobility which hesitates always to acclaim its own worth. The noisy heroines who are ever eager to betray their valiant sacrifices are too often accorded all honors and given all the praise. This Church has been founded by a race of heroes and heroines, by men and women possessed of the courage and fortitude to accept truth though martyrdom be the price which is paid. Not all the pillars support the lintels of the gate beautiful. Some linger in the shadowy recess of the peristyle, yet each was cut with the same chisel, polished by the same attrition and moulded by the same artist-designer. So at times we love to render affectionate reverence to the unsung heroines who constitute our own modest order of nobility among this people.

SUSAN WEST SMITH.

There lived and loved, suffered and strove, many families of the leading men in the early days of Utah's history. Opposite the Lion House was erected the famous Historian's Office, planned by President George A. Smith as a joint home for his family and for the receptacle of the priceless records and manuscripts of this people and of the Church. In this house lived our honored and well-known late President Bathsheba W. Smith, the first wife of this famous Church historian and leader, with "Aunt" Susan West Smith and her family of little girls. The open porchway of the basement story where was the roomy and pleasant

kitchen where Aunt Susan worked, contained the stone coffin of Aunt Bathsheba's only son who was slain by the Indians in the very early days. The grim suggestiveness of the tragedy enclosed within those stone lids did not sadden the life nor mar the genial sweetness of Aunt Susan and her merry-hearted brood of little girls; but it was difficult for me as a child to run past the porch-way, if the shades of night had overtaken me, yet the warmth and welcome of Aunt Susan's kitchen-living room made me forget in an instant the shadow outside.

Susan Elizabeth West Smith was a heroine in her own right. She was born Dec. 4, 1833, at Chalk Level P. O., Benton county, Tennessee. She was the daughter of Samuel and Margaret Cooper West, old American stock. The family joined the Church in Tennessee when Susan was a baby. Learning of the terrible mobbings and other troubles in Clay county, Missouri, they remained in Kentucky for a number of years, finally reaching Nauvoo, Ill., in 1842.

Although a small girl at the time she vividly remembers the Prophet and the Patriarch, having seen them together many times riding on thier big white horses; and she listened often to the Prophet's inspiring teachings at the religious gatherings. She remembers very well the martyrdom and recalls painfully the awful gloom which spread like a pall over all the people at that time.

She left Nauvoo in the spring of 1846, and that same summer came to Mount Pisgah for a few months, then moved on to Kanesville, where the family remained until the spring of 1851, when they continued their journey westward, reaching the Valley in October. While in Salt Lake City the family camped on the Jordan, and after the October conference they went on to Parowan, Iron county, being among the pioneers of that section. Their community life was happy with pioneer entertainments, theatricals, with numerous young beaux and old beaux, until finally Susan was married to George A. Smith on October 26, 1857, and moved immediately to Salt Lake City. She has a family of five daughters, all born in the Historian's Office.

At the opening of the Salt Lake Temple, in 1893, she was appointed an ordinance worker and continued in that work for twenty years when she was honorably released. She is now in good health in her eighty-fourth year.

This modest recital of trials borne, of labor accomplished, and of sacrifices made, is but the skeleton of a life which has been noble and devoted to the last degree. No complaint ever passed the lips of this faithful wife and mother, no acrid criticism stained the memory of her children. Those who were privileged to labor with her in the temple loved her for her tenderness and consideration, while the discerning saw the elements of leadership within

her of a quiet masterful power which needed only opportunity to flower and fruit into perfection before the public eye. Wanting opportunity, this gracious noblewoman filled to the last drop the measure of her opportunities with service, sweet and ungrudged. She is the mother of our First Counselor, Clarissa S. Williams. Her daughter, Elizabeth S. Cartwright, is the president of the Seventeenth Ward Relief Society and for many years was in the presidency of the Salt Lake Stake Y. L. M. I. A. Sister Smith's daughters, Margaret S. Parry, mother of the well-known Edwin F. Parry, Jr., the up-to-date Superintendent of the Salt Lake Stake Sunday School, wife of Bishop Edwin F. Parry of the Sixteenth Ward, Priscilla, wife of George S. Taylor of Provo, and Emma Pearl Smith are now deceased.

The life of Sister Smith is an unwritten drama. Her labors are fruitful beyond discovery, while her fame rests upon the brows of her daughters and grand-children with ever increasing lustre and beauty.

MEDICAL COLLEGES OPEN DOORS TO WOMEN.

After 106 years as an institution for men only, the College of Physicians and Surgeons, which is now the Medical Department of Columbia University, New York City, has upset old traditions and has decided to admit women in the medical course on an equal standing with men. This action has been brought about by the changes that have taken place since the beginning of the war. It has been found that women are particularly successful in hospital laboratories and are very clever with the work connected with the regular medical course. Several influential women in university circles have also taken an active part in broadening the scope for higher education for women. This departure in Columbia Medical School is made possible by a gift of $50,000 by George W. Breckenbridge, of San Antonio, Texas.

Harvard University has also decided to enroll in its Medical Department women who are registered at Radcliff College. The requirements for women will be the same as those for men. Radcliff College will, therefore confer the degree of M. D. on women candidates who have finished the proscribed medical course in Harvard University, and who are recommended by the Harvard Medical School for the degree of doctor of medicine. May we not hope that women physicians and midwives for women and children will become again popular as they should be and as the God of nature intended them to be.

The Historical Office of the First Presidency

And the New Relief Society Department Headquarters.

We present to our readers some pictures of the interior of the famous old office known as the President's Office, the east rooms of which are now occupied by our Wedding and Burial Clothes Department, presided over by Counselor Julina L. Smith. It is both unique and gratifying that this sacred department of work associated with the General Board of the Relief Society should be housed in the rooms hallowed and sanctified by the presence and work of every president of this Church since the days of the Prophet Joseph. In these rooms gathered President Brigham Young, surrounded as he was by the stalwarts of the Church—giants most of them in character and intellect.

These walls echoed to the genial voice of Willard Richards, the prophecies of Heber C. Kimball, the wise counsels of John Taylor, the simple testimonies of Wilford Woodruff, the

THE HISTORIC OLD OFFICE OF THE FIRST PRESIDENCY.

brief words of wisdom uttered by George A. Smith, with the scintillating brilliancy of Orson Pratt and his brother Parley P. Pratt, the statesmanlike counsels of Erastus Snow, the fiery eloquence of Jedediah M. Grant, and the brave utterances of Daniel H. Wells. Here also presided that upright scholar and prophet, Lorenzo Snow, and his no less remarkable counselors, the erudite and polished statesman, George Q. Cannon, with the kingly and powerful Joseph F. Smith who succeeded President Snow in the leadership of the Church. All these were great and special witnesses of the Lord. Among the later ones are the masterful Francis M. Lyman, genial John Henry Smith, the alert, business-like John R. Winder, the scholarly and wise Anthon H. Lund, who

INTERIOR OF THE FRONT OFFICE NOW USED BY THE RELIEF SOCIETY.

discussed and decided the fate of policies connected with the Church of Christ in these latter days. A great empire was builded in spirit beneath this sacred roof, before it took subsequent form throughout the length and breadth of Zion seated upon the western hills. Here, too, lived and labored the faithful secretaries and clerks whose modest fame will live in the hearts of the Latter-day Saints as men who were true to their trust, instant in service and tireless in integrity. Who will ever forget these men in their time and place? George Reynolds, himself later in the First Council of Seventy; James Jack, faithful accountant; David McKenzie, artist and actor as well as clerk and scribe; Horace

K. Whitney, gifted, artistic and diligent; A. Milton Musser, Assistant Church Historian, who established, under Brigham Young, Utah's telegraphic system; William B. Dougall, telegrapher and office wit; independent George Gibbs; L. John Nuttall, clerical and faithful. Here, too, Rudger Clawson began his official career as private clerk, and made history in the regulation and modernization of Church records. William C. Spence, almost as historic as the railroad itself. These and many more pass in review before the mind's eye of one who enters these portals and pauses to recall the days of old. Here hangs a quaint old picture of some of our early leaders which we reproduce.

Temple Clothing Department.—Here now are established Sister Julina L. Smith and her committee and assistants in these historic rooms. She has preserved, with a fine sense of fitness, the quaint pioneer atmosphere which has always marked this modest place; and, far better, she has gathered about her work the same sacred atmosphere which has always lingered there like a benediction. The hush of memory, no less than the quiet repose of the work done here, is felt at once. The clothing which is prepared is exquisite beyond description. Simple, as befits sacred things, modest yet lovely in form and substance. The clothes prepared here are models for all Israel.

The history of the movement is briefly given. In October, 1911, Sister Julina L. Smith first suggested to the Board the necessity for such a department. On January 4, 1912, she was appointed chairman and chose for her committee Julia P. M. Farnsworth, Sarah McLelland and Edna May Davis. Sister Farnsworth resigned on February 15, of the same year. In March following, Sister Julina chose Janette A. Hyde to fill the vacancy on her committee, and Sister Hyde was chosen a missionary for the General Board. At that same time a small sum of money was appropriated by the Board for Sister Smith to purchase material and begin her work. A number of members of the Board contributed clothing to assist in this laudable undertaking. By October, Sister Julina gave a report of her work, and she returned the small appropriation to the Board from the receipts of her venture. On November 12, 1912, the following letter was sent out from the First Presidency to all the stake presidents:

"*Dear Brother:* We desire to inform you that the General Board of the Relief Society has been instructed by us to take charge of the business of supplying temple clothing to all members of the Church coming to the temple from time to time in need of it, also for burial purposes; and that the Society has appointed a responsible committee to attend to this business who is prepared to furnish suits or parts of suits at its headquarters in the Bishop's Building, 49 North Main Street, this city.

"The committee referred to will take this matter up with the Stake President of the Relief Societies of your Stake, and impart to her all the information necessary in regard to this matter.

INTERIOR OF INNER ROOM USED FOR THE RELIEF SOCIETY.

"And we would thank you also to inform your Bishops of it, and at the same time request them to instruct all those coming to the temple from their respective wards to supply themselves with temple clothing before leaving home, if they can do so conveniently, otherwise to call at the office of the Relief Society in the Bishop's Building where it may be purchased or rented.

"On account of the sacredness of the character of our temple clothing we have felt for some time past that a safeguard ought to be thrown around it with a view to preventing it from being loosely handled or unnecessarily exposed, and it has occurred to us that the duty of handling the clothing may very properly be imposed upon and intrusted to our Relief Society, under the supervision of the proper authority.

"We are, with kindest regards,

"Your Brethren,

(Signed) "JOSEPH F. SMITH,
"ANTHON H. LUND,
"CHARLES W. PENROSE."

"P. S. Parties wishing to reach the committee by telephone may do so by calling up Wasatch 207, or Wasatch 3455.

"In order to obtain temple clothing it will be necessary to present a letter of recommendation from the Bishop."

The work has grown steadily and surely. Sister Smith has accomodated the growing enterprise, first in a portion of one of her rooms, and then she gave two rooms in her home for the service, but so important and extensive was her enterprise that it was impossible longer to house it in the limits of her home. Consequently, when the First Presidency vacated the old offices to occupy the new Church Building, Sister Smith applied for the east half of the offices and her request was complied with. It is impossible to estimate the value of this splendid work or to properly forecast its future. Instead of having these sacred and beautiful bridal and burial clothes prepared by outside sextons or by unsympathetic commercial agencies, we have now an opportunity of securing the best and most beautiful clothing prepared after models suited sacredly to their uses. Sister Smith and her daughters have served the people night and day, in season and out of season. No trouble is too great, no place is too distant for her to reach and serve. The General Board feel a profound debt of gratitude and affection to this committee for the wonderful work accomplished; united with this is a feeling of grateful appreciation to the First Presidency and Presiding Bishopric for the constant encouragment and support which this committee have received in their work.

A beautiful reception and dinner was tendered the General Board by this committee at the Bee Hive House, with President Joseph F. Smith as host and Sister Julina L. Smith and her counselors as hostesses on Friday, September 21. An inspiring and happy time was enjoyed by all who were privileged to be present, and many congratulations and expressions of delight and pleasure were heard concerning the charming new quarters as well as the prosperous financial condition shown by this department.

The future may hold even greater things for this work. It may be that in some future day, not too far distant, branches of this work will be established in the Relief Societies of every stake in the Church. Be that as it may, the work in its present state is a blessing to all concerned, and we feel that we have cause for congratulations to all who have in any way brought this desirable condition to pass.

Making a Husband out of a Man.

We reproduce the following witty and excellent advice from the May number of *The Vogue.*

Making a living, making a career, making a fortune, or making fame is not the forte of a woman; it is making a husband out of a mere man.

By Helen Rowland.

ARE YOU GETTING MARRIED THIS SEASON?

If so, this is the most vital hour of your life. It is the rosy hour "before taking," in which a foolish virgin has nothing on her mind but her wedding-veil, and when nothing seems to stand between her and heaven but a vast wedding-bell of marguerites and a black-and-white robed clergyman, with a prayer book in his hands. But it is also the magic hour in which a wise virgin sorrowfully takes her last look at her lover, and prayerfully prepares for the stupendous life work of turning him into a husband.

WHAT A YOUNG BRIDE SHOULD KNOW.

For husbands are made, not born; and the Lord seems to have sent Eve into the world for the divinely appointed task of putting the finishing touches on Adam. If you fancy that the clergyman is a necromancer, who can murmur a few mysterious words over a wild bachelor, slip the bridle over his neck, and thereby transform him into a tame domesticated creature, warranted to trot peacefully along in double-harness, you are going to meet with some startling surprises. More, you are deliberately placing your happiness on the bumpy end of a see-saw. It is a wise bride who takes herself aside, before the wedding-day, and calmly and solemnly asks herself:

"Could I love him, though he lost his front hair and insisted on eating with a knife?

"Could I trust him, even though I knew he were lying?

"Am I prepared to be a mother, a guardian, a backbone, and a rib to him—and at the same time to permit him to treat me like a kitten?

"Am I reconciled to giving up my family, my privacy, my preferences, nine out of ten of my opinions, and every vestige of my individuality—except my tooth-brush?"

If you fail to ask yourself all this, you are practically setting sail on the sea of matrimony in a gasoline launch.

Of course, if you are a prospective bride, you have sweetly affirmed to him, and to all whom it may not concern, that, in your opinion, "marriage is a woman's life work." Every girl goes about expounding this exalted sentiment to her unengaged friends,

at least once in a lifetime. It is such a gentle way of rubbing salt into their vanity. But don't, even subconsciously, delude yourself with the rosy hope that the "work" will end at the altar; or that the recipe for making a success of marriage goes no farther than the primary injunction, "First catch your husband." A fiance is just raw material. Man, in his crude, unrefined, bachelor state, is nothing but clay—just a lump of unformed clay. And making a husband out of a mere man is one of the highest plastic arts known to civilization. In short, wifehood should be classed high among the "arts and crafts," considering how much art it takes to get a husband, and how much craft it takes to hold him.

THE MARTYRDOM OF MAN.

But do not infer from all this that you are going to be the only self-constructed martyr on the matrimonial altar. In these days, when an ordinary human man asks an ordinary human girl to be his wife, she ought to go humbly down on her knees and thank heaven, not only because marrying men are becoming rarer than the well-known day in June, and proposals as scarce as solid mahogany or genuine Chippendale, but because she has had a revelation of human unselfishness which stands without a rival as the Eighth Wonder of the World. From his point of view, he is staking his immortal soul on a long chance. He has everything to lose, and nothing to gain—except the girl. He is deliberately giving up his care-free existence, two-thirds of his income, most of his pet habits, all of his playmates, and the devoted attentions of all other women—for the possible inattention of one. He is taking off his shield, his buckler, and his halo, and calmly handing them over in exchange for a promise that he will be loved, honored, and obeyed—whenever it's convenient. The love of a woman who marries for love alone may be unselfish; but the love of a man who marries for love alone must be unselfish. And some dark, dismal morning, when the milliner's bill has just arrived, and steel has dropped thirty points, and the only woman he has ever married is weeping her nose pink because she can't have another Rolls-Royce,—then he will remember these things, and it will set him thinking.

DON'T ACCEPT SUBSTITUTES.

Of course, the world is full to capacity of a number of things, and there is something in the world for a girl besides a husband. And yet, though I say it softly, there never was a woman so closely wedded to a career that she would not divorce it in a twinkling in order to marry the right man. Some few women have tried being wedded to both, but just as marriage is its own reward, bigamy is its own punishment. Nothing has ever been found equal to a man's shoulder for crying on. Art is thrilling, but you can't run your fingers through its hair. A career is

absorbing, but you can't tie pink ribbons round the curls of your brain children. Work is beautiful and ennobling, but it never calls you sweetly foolish names, takes you out to dinner, admires your latest hat, or tells you how different you are from all other women. In short, the most radical self-ordained bachelor girl will admit that she is making no great human sacrifice when she elects to give up her freedom, her wild ways, and her dances, in order to make herself worthy of a pure, sweet man.

Every normal girls wants a home,—and what is home without a husband? He is as necessary to this domestic charm as a negligee, a samovar, or a cat. He gives the house that homelike feeling. Without him, it lacks a "finished" look. He suggests ready money like a door-plate, an assortment of liveried footmen or a *porte cochere*. He is more of an adornment at your dinner parties than orchids or the latest lion. In the eyes of society, he is better than a certificate of character. The moment you are married, women almost stop gossiping and speculating about you, and men feel that they can come to your parties with perfect safety, knowing that you can have no ulterior matrimonial designs upon them. The family speaks of you as "settled;" and nobody ever again calls you "poor thing." Verily, verily, what profiteth it a woman though she have every luxury in all the world, and have not a little husband in her home?

THE GIFT OF A HUSBAND.

If a husband were like a hat or a frock, I should say that half the success in the delicate task of "making a husband out of a mere man" depended upon a woman's careful choice and wise selection. But husbands are very much more like valentines or Christmas gifts. You can't choose them. You must simply wait until they arrive and then try to appear perfectly delighted with what you receive. However, having accepted him, it is always assumed that a girl has gotten what she wanted—or, at least, the best that she could get. If he is not all that her fancy painted—well, when it comes home from the shop, what in this life is all that her fancy painted it? When you discover that the hat which the milliner wished on you was a "mistake," do you bestow it upon the laundress, and sit down and repine? Not at all. You try wearing it at another angle; you give it a turn here, a twist there, a new curve somewhere; you add an extra feather or remove a superfluous flower—and behold! the hat gradually begins to look fairly smart. You may even grow to love it in time. And so there are few husbands who, with a little taking in and letting out, polishing up and trimming down, can not be transformed into fairly satisfactory life-mates. There are few utterly impossible

men;—although I will admit that some of them are highly improbable.

ASSORTED HUSBANDS.

Husbands come in assorted materials. There are wooden husbands, husbands of steel, husbands of iron, husbands of putty, and a few husbands that are all wool and a yard wide. Given your materials, it is up to you to build the finished product. You can not transform your wooden husband into an idealist or a sentimentalist; but you may be able to make a very serviceable, satisfactory, decorative bit of household furniture out of him. You can not twist your iron husband around your finger, but you can take a great deal of sweet and comforting satisfaction in his durable substantial qualities. You can not make a hero of your putty husband, but perhaps you can model him into a very beautiful *objet d'art*. Once you have made up your mind to look for them, you will be astonished to discover what a number and variety of attractive and interesting possibilities a normal man possesses. And when you have brought these out and developed them to their highest degree, perhaps you will find that the average married man does not make the worst husband, after all.

A HUSBAND IS AN OPPORTUNITY.

But do not assume that your task is going to be a pleasant sinecure. For the stupendous job of making a husband out of a man, a woman needs faith, hope, and charity—and the greatest of these is charity. She needs faith, first, in herself and in her ability to hold and mold the particular lump of clay she has chosen, —or drawn; second, faith in her ideals; and last, faith in her clay,—in her husband's ability to do or be. When a man knows that a woman has an exalted ideal of him, he will strain every nerve in his soul and body to live up to it. All she needs to do is to keep a living picture of himself as a combination hero-gentleman-lover-and-provider constantly before his eye, and he'll think it's his own reflection, and make it the aim of his existence to resemble it in every detail. You can't bully a man into heaven, but you can flatter him into anything, from salvation to perdition. And the sole difference between nagging and flattery is the difference between informing him that he looks perfectly hideous in a low collar, and telling him that he looks particularly handsome in a high collar. You will discover that every man does just about what is expected of him in this world; and it's because most wives expect so little of their husbands that they get so little. For it is a melancholy fact that the average man can rise no higher than his wife's ideal of him. A husband is not a dispensation of Providence; he is an opportunity. And any woman who sits calmly by, and accepts him, just "as is," is not making good on the job of matrimony.

When you have done your utmost to adjust your husband to your ideal, it is not at all a bad plan to turn around and adjust yourself to your husband—precisely as you would adjust your hair to your hat, or your figure to the new silhouette. Remember that he, too, has some rosy dreams and illusions as he steps tremblingly and blushingly beside you to the altar. He has that radiant masculine vision of the sunny home, the smiling wife perfectly coiffed and set in the midst of a billowy pink negligee, sitting by his side, gazing worshipfully into his eyes, and agreeing with every blessed word he utters. There are going to be days when you won't feel at all like doing any of those things,—and days when they just simply can't be done. Everything will go wrong; stubbornly, sickeningly wrong. So, if some dim, cold, dark, misty morning, he overlooks the matutinal kiss, and seems to forget that you are there, just remember that, at your very best, you can only manage to approximate his prenuptial vision of you, as a combination siren-saint-soul-mate-and-light-running-domestic.

THE ETERNAL MYSTERY.

Do not lay down your task at the first word of impatience, the first hint of neglect, the first sign that you are married to a human being instead of to a stained-glass saint. Do not sit down and mope at the thought that you are a "misunderstood woman." Of course, you are. So am I. So is every woman. That is why men marry us. If any man ever suspected that he "understood" a woman, it would break his heart, for then she would lose her greater charm, fascinating mystery, to him. Above all, do not begin to wonder dreamily if, somewhere out in the vast luminous void, there is not a "twin soul" calling to you,—one who could "appreciate" you. Providence did not make souls in pairs; and exchanging one husband for another is like changing a bundle from one hand to another. It merely affords you a temporary relief. Any woman who has tried that will tell you that one man's moods are as inexplicable as another's, one man's excuses are as weak as another's, and, when he is tired, one man's kisses are as perfunctory as another's. You don't know anything about any man in all the wide world until you have had to share the same house, the same dinner-table, the same servants, and the same relations with him. A wise old millionaire once sagely remarked to a group of young business men, "Stick to one thing until you have made a success of it." If he had been addressing a group of prospective brides, he might have added, "Stick to your husband until you have made a success of him."

After all, making a living, or making a career, or making fame, or making a fortune, or making trouble is not the real forte of a normal woman. It is making a husband out of a man.

Her Prophecy and its Fulfilment.

By Lucy May Green.

When the postman brought that long official looking envelope addressed to Lieut. Paul Brown, the mother knew intuitively that these were his marching orders.

"You will join your regiment at once, and thence proceed to the front." There were only four days left of his furlough.

Could she let him go, her first born, her hope and pride? Since the death of his father, two years before, all her thoughts had been centered on her only son. He was the child of many prayers. His seven sisters were all his willing subjects, and they had so willingly sacrificed most of their own pleasures that he might finish college and then specialize in medicine. The weeks he had spent last summer at the officers' training camp were just "for fun, mother dear," he had said laughingly, "and to gain a little military experience." Now war was declared, and she must give her son to her country, for the noble work of saving the wounded.

"I must be brave and cheerful," she thought, as she struggled with her tears, bowing in humility in her secret chamber for strength according to her day.

Some of the promises of Paul's patriarchal blessing rang through his mother's mind, as she packed his grips, and arranged his books and clothing.

"You shall do a wonderful missionary work in the world and you shall obtain a great record of your ancestors many of whom shall be redeemed through your faithful labors." So the blessing ran. Now he would go to the front and might be killed—might never return! Oh, she was breaking down again.

"Why, mother dear, alone and in tears," said a cheery voice, as a step sounded on the porch. Paul came into the room. His broad shoulders and deep grey eyes were full of purpose.

"I go on the 6th. Won't it be a great experience for me? I shall return a famous surgeon," he said calmly.

"Yes," she replied "if"—

"If what?" asked Paul, "why, of course, I shall return. You know I have a mission to perform, and, mother dear, I know I have a mission to perform, and, mother dear, I know I shall be all right, for I have tried to do right, and I believe my promised blessings will be realized."

"My son," said Mary, rising with a strange sense of exalta-

tion in her heart, "I feel that you will go in peace, that our prayers shall be answered and you shall return in safety, bringing with you"—

"Bringing what, mother?"

"Honor, and perhaps you will find souls to save as well as bodies to heal—and—and—perhaps a wife"—

"Why, mother, what a prophecy," laughed the boy. "You—you forget, I am going to war, if not to fight, still I shall be near the battle front."

"God moves in a mysterious way, Paul," she answered, "and His purposes will be fulfilled if you will keep humble before Him. Remember your prayers, cherish your virtues as your life, keep the Word of Wisdom, and live from day to day as His servant."

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Extract of letter from Paul Brown to his mother: *S. S. Cumberwell.* "We embarked this morning and shall sail at high tide this afternoon. Words can scarcely express my feelings as I think over the events of the last few days. First my call, then your strange prophecy (I wonder if it will be fulfilled?), then the happy day spent in the House of the Lord and the many blessings received there. I know I will be all right, mother dear. I feel so safe with such wonderful promises sealed on my head. I am proud, proud of the bravest little mother in the world.

"Yours,

"PAUL."

The sea voyage was uneventful. Paul's kindly manners endeared him to the nurses and orderlies of the hospital unit to which he was attached. Arriving at Portsmouth, they received orders to entrain at once for Liverpool, and proceed for the front Somewhere In France, their real destination known only to the commanding officer in charge.

Rain, rain, leaden skies, and fog. Paul wondered if this were indeed England, his father's home country, as the train rushed along through the midlands, through smoky factory towns and sodden country villages. As they reached Welton, a small country town of some twenty thousand inhabitants, a short stop occurred while some trifling repairs were made to the engine, and the soldiers gladly accepted the brief break in their journey as an excuse for a walk and a meal. Paul visited a small tavern near by, where light refreshments were served free to the soldiers, by some of the local workers of the Ambulance Corps, girls and young women who were gladly doing "their bit" to help their country in its hour of need.

A tiny American flag worn as a brooch by one of the work-

ers attracted Paul's attention, and he found himself gazing into the dark blue eyes and sweet flushed face of an English girl wearing the white cap, apron and insignia of a Red Cross nurse. Her face had a familiar look.

"Are you from America, sir?" she enquired.

"Yes," returned Paul smiling, "that is my home. Pardon me, but why are you, an English girl, wearing our flag?"

"Because, some day when the war is over, I have a hope, a great desire that it may be my flag, too," she replied, simply, flushing deeply as the young American's eyes looked deep into her own.

The signal for return was sounded; but in the days which followed, Paul's thoughts often strayed to the little tavern, and the face of the English nurse came to him in dreams wound around with an American flag, always with a feeling that he had known her in the long ago.

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Somewhere in France! For two long months the battle had raged incessantly. In their little hospital established in the ruins of an old monastery at the rear of the battle front the doctors had toiled unceasingly for uncounted weeks with no rest and scarcely any food. Paul had been at the operating table for many hours, centuries it had seemed. Wearily he stumbled into his tiny cell, and there fell upon the straw.

"Oh Father, give me courage and strength," he murmured as his eyes closed and he sank into fitful slumber. A light tap awakened him, and he opened his door to find a private soldier standing at salute.

"Excuse me for coming at such a late hour, sir," the soldier explained, "but you see we have been in the front trenches for two days. Now we are sent to the rear for a little rest and I and three of my mates thought"—

"Thought what?" asked Paul, dazedly; "come in and sit while you tell your story," he said kindly as he closed the door.

"Well," continued the soldier, "we have been watching you and we have decided that you are one of our faith, that you belong to our people. You don't use tobacco nor liquor, you let all this camp deviltry alone—and we—are not you a Latter-day Saint, sir?"

"Yes," said Paul with a smile. "I am, and am proud to meet you, my brother, but how on earth you guessed it is more than I can imagine."

The soldier's eyes glistened as he proffered his next request.

"We are going to hold a little meeting in one of the dugouts tomorrow morning and we want you to come and join us, as we go back to the danger of the trenches tomorrow. We

would like to bear our testimony and partake of the Sacrament together."

Paul arose and quietly followed his companion and joined the three who were so anxiously waiting in the dugout and there was a time of rejoicing that night. For three hours the next day the voice of testimony was heard. One other officer was present, a young aviator from Canada, who related many wonderful experiences he had undergone in the air, and how he had been preserved from death. After partaking of the Sacrament the brothers separated with a firm handclasp. That afternoon a service had been appointed to be held by a neighboring cure in the little chapel attached to the monastery.

The soldiers gathered at the appointed hour and waited, but no priest came. Eagerly they watched for his arrival, but in vain. Paul looking over the audience, caught the pleading eyes of one of his brethren. A sudden strength came to him, and he walked down the aisle and mounted the pulpit. Words of comfort and encouragement fell from his lips, as for over an hour he pleaded with his hearers to live clean lives, keep their honor bright, and be worthy of their dear ones at home who were so anixously awaiting their return.

A bursting shell brought the gathering to an abrupt close and for hours Dr. Brown was busy alleviating suffering and later officiated as chaplain at the burial of the dead. The months fiercely passed, time was unmeasured. One day, or month, or year, an exploding shell sent a fragment into the skull of the young surgeon and he fell forward mercifully unconscious.

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The throb, throb, of an engine, then the tossing of a boat, afterwards oblivion.

* * * * * * * * *

When Paul awakened, a voice was singing, a sweet contralto voice. Did it belong to a blue eyed girl with rosy cheeks, wrapped in an American flag? It was strangely familiar and so was the song she was singing,

> "O Zion, dear Zion, home of the free,
> My own mountain home, unto thee I have come,
> All my fond hopes are centered in thee."

As Paul opened his eyes the singer was leaving the room.

"Where am I, and who was singing?" he asked the nurse who bent over his bed.

"You are safe with your friends in England," replied the nurse. "The singer is one of the relief nurses from the town nearby. She is about to leave for America."

Paul struggled to rise and dropped back into oblivion as he learned thus for the first time of his fractured skull. His strength came gradually with nourishing food and thoughtful attention. He found that he was quartered at Knoston Hall, the home of the Arkwright family for many generations which had now been turned over by its patriotic owner to the country to be used as a home for wounded soldiers.

It was now June, and the beauties of nature in England were at their best. In the hedgerows the pink and white hawthorn was fast fading, its place being taken by the wild roses and honeysuckle. In the meadows the clover was in bloom and the bees gathered the honey from the many flowers. A sense of peace and rest hung over all in sharp contrast to the cruel inferno, Dr. Paul had witnessed "Somewhere In France."

Shattered health relieved him for a time of military duty; he was advised to return to America as soon as his health would permit. Honor he had won, and before returning he resolved to fulfil his patriarchal prophecy. Sometimes he recalled that blue-eyed girl. Her voice called him. Her eyes looking deep into his. Her words, "If the Lord wills," spoken under her breath, had been caught by him and he determined to find her. It was his last day in the private hospital.

"Honorable discharge," echoed a voice, and turning his bandaged head, Paul found himself looking into the sweet face of the subject of his thoughts.

"Who are you?" he inquired eagerly. "Haven't I met you before? I seem to know you well."

"My name is Mavis Averil," she replied quietly, "and what is yours?"

"I am Major Paul Brown of Utah, U. S. A."

"Utah," she said, catching her breath. "Why, that is where my mother and I are going in a month."

"Sing for me, Miss Averil, that song of Zion. It was the first thing I heard in England, and I thought I was in heaven and heard an angel singing."

"A very earthly angel, I am afraid," said the happy girl as she lifted her voice in response, to his appeal.

The next week a carriage called at Knoston Hall and Major Brown bade farewell to his kind host and many friends and he left for Liverpool. But he did not go alone. He had written to the Church offices there to see if berths could be engaged for the Averil family, for Paul resolved to take Mavis home with him.

That afternoon before leaving, the lovers took a long walk through the fields and rested in a little churchyard.

Paul's attention was attracted to a large tombstone with a

Greek Cross and a bunch of keys inscribed above, and the name *Brown* in large letters. He read the inscription, Grafton Brown, born 1701. Died 1786.

"Why, Mavis," he explained, "my grandfather's name was Grafton Brown, but he came from a place called Harrowden."

"This is Harrowden Parish," replied Mavis, "and father's old aunt lives here. Come, we will visit her." And they hastened thither.

As they left the little parish that evening they were both strangely silent. Paul was almost overcome with the priceless value of the clue which the old relative of Mavis that afternoon had placed in his hands. He alone knew of the fulfilment of the patriarchal blessing sealed on his head, and of the wonderful blessings in store for his departed ancestors through his ministrations and those of Mavis, for he knew that she would help him in that beautiful vicarious work. The search for his ancestors, begun so strangely, might well continue through his whole life. He had secured the first key to that knowledge.

Dr Paul Brown's voice had been heard in the trenches spreading gospel truths, in the chapel, in the forest, in the hospitals and convalescent home, also in the meeting of the church in Welton, his testimony had led many to investigate the truth. Today he had received in such wonderful manner, record of his dead, and he had won his beautiful Mavis. All that remained was his journey home, and his wedding day.

With the morning dawn came the news that berths could be obtained for the Averils on the *Carania,* and in a few days the little party sailed for home, for home it seemed indeed to all of them.

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A happy commotion filled the air at the Brown home in Eston; brothers and sisters were gathered together at the old place, for Paul was coming home. A telegram had been received a few days before stating that Major Paul Brown had been granted an honorable discharge from the army and had been specially mentioned in the dispatches for bravery.

Mother Brown, a little grayer than of yore, went about with a smiling, expectant air. Her boy was coming, that was enough. She would be content just to have him home again safely. Her reverie was disturbed by a gay burst of music from the piano, where her oldest grandson was pounding out, "See the Conquering Hero Comes."

A wild rush up the steps and her boy was enfolded in her arms. Smiling through her tears she turned to greet a sweet, blue-eyed girl who accompanied him.

"My future wife, and my mother, the two sweetest and dearest women in the world," Paul said.

"Mother, dear, your prayers are answered. I am safely home again. I have filled my mission, obtained a portion of the desired records of our forefathers, and soon at the Holy Temple I will receive my darling wife. I have brought her for I know you will welcome us all home and her family as well."

What a joyful reunion was held at the Brown home that evening as the story was unfolded bit by bit and the Averils were welcomed and taken care of by the various members of the family.

Before retiring for the night the united family joined in singing the beautiful song of Zion, now doubly dear to Paul and Mavis; and, as she kissed her children goodnight, Mother Brown solemnly said truly,

"God moves in a mysterious way
His wonders to perform."

"Father, I thank Thee for all Thy mercies."

Mark Twain Observations.

These wisdoms are for the luring of youth toward high moral altitudes. The author did not gather them from practice, but from observation. To be good is noble, but to show others how to be good is nobler and no trouble.

When in doubt, tell the truth.

It is easier to stay out than get out.

Hunger is the handmaid of genius.

Man is the only animal that blushes or needs to.

It is your human environment that makes climate.

Wrinkles should merely indicate where smiles have been.

We ought never to do wrong when people are looking.

Nothing is so ignorant as a man's left hand, except a lady's watch.

Every one is a moon, and has a dark side which he never shows to anybody.

Parents' Problems.

Lucy Wright Snow.

HOW TO TEACH SCRIPTURE TO THE CHILD OF ALL AGES.

What is there in the Holy Scriptures that my children can understand? Is the study of Holy Scriptures necessary to the child's proper guidance? If so, how can I make the Scriptures plain and interesting to my children?

These are some of the questions that thoughtful mothers are asking daily.

There was once a humble mother who had reared her children in poverty and without the aid of a kind husband, and who was so successful that people marveled. At length a friend made so bold as to ask her what was the secret of her great success, saying, "We have wondered about your success, knowing that you have never been able to purchase any books, even of the classics." Her reply was quickly given, "Why, my dear woman, I have had books, indeed the classic of classics—the Bible, and the Book of Mormon." She had found what few mothers find—

how to interpret the Holy Scriptures and how to apply them to the every-day needs of her family.

Let us consider the literary needs of a child from the first to the twenty-fifth year of his life by steps, and find what scriptural study will fit into each step or year, according to such needs.

FIRST TO THIRD YEAR.

There can be little formal religious training till the third year, the child is not able to absorb it before that time except as flowers absorb sunshine, mother-love in his religion. He should be subject, however, to sweet and harmonious sounds such as a mother's lullaby or hymns and other sweet music, as their soothing and quieting influence upon the nervous system plays an important part in preparing his mind for the dawn of a reasoning which may begin to develop as he reaches the fourth year; it has been said that a normal child begins to philosophize at about four years, and his philosophy is his religion.

THIRD YEAR.

Physical needs—12 hours sleep, 4 hours rest. About the third year the child is developing so rapidly in mentality that imagination is born. He has learned a language and has accomplished much mentally. He should be educated by play and stories. Care must be taken at this age to teach him poise and muscle control. The body, especially the fingers and feet, should be kept active so that the brain will not develop too rapidly, and produce nervousness or stammering. He has by this time, developed great interest in stories, principally wonder or fairy stories. The mother should tell the stories in an interesting way, always careful that so small a child shall not become excited. The story teller should keep vividly in mind the fact that fear is born with imagination, and if she be not mindful, she might cultivate fear while stimulating interest.

He may be told that God is our Father who lives in heaven, and be taught to pray formally, for though he may be as yet unable to grasp the object of this teaching, some of it will be absorbed and have its moral effect, and that which is not absorbed, will do no harm. He has no doubt formed the baby habit of crossing tiny hands at mother's knee since his second year; but now he will begin to reason about it and to ask questions.

It will give a child of this age a feeling of protection, to be told that angels are near him. Tell him in simple words about the Creation; about God controlling the elements—it is like a fairy story to a child to hear of God saying, "Let there be light; and there was light." Tell the story of the Tower of Babel in

very simple words, e. g., Once upon a time, many people built a high tower (illustrate with blocks), they wanted to climb into heaven and live with God, etc., etc. Story of Baby Boy Moses.

FOURTH TO SIXTH YEAR.

The body and brain are growing very rapidly now, and thirteen hours sleep are required, with one to three hours additional rest.

Imagination is still enjoyed.The dramatic instinct develops and curiosity is strong.

Now is the mother's opportunity to impart to the child some of life's most valuable lessons by playing "pretend" with him. Dramatize such stories as David Slaying the Lion, Daniel in the Lion's Den, Joseph Sold into Egypt, and Moses on the River. Emphasize David's faith and reliance upon the Lord; Daniel's prayer and wonderful delivery through faith and prayer. Inspire interest in the story of Joseph beginning with the significance of the coat of many colors, *e.g.,* Joseph's father made for him a coat of many colors, which was the custom at that time for fathers to do for one who was an appointed ruler. When Joseph appeared before his brothers wearing the garment of distinction, they were jealous and wished to do away with him. After some discussion, as to what they should do with him they decided to sell him to some merchants who chanced to be passing, but first they robbed him of the coat of many colors, for had they allowed him to wear it, the merchants would have recognized him as an appointed ruler and bowed down and worshipped him instead of buying him as a slave. Teach how Moses was protected for a wise purpose. As this is also an age of memorizing, the child may find great pleasure in memorizing such passages as Luke 2:8-14: "And there were in the same country, shepherds abiding in the field"—and in connection with this passage tell him all about swaddling clothes. There is some interesting history given about this subject in Mme. Lydia Mountford's *Christ in His Homeland.* She tells that the first of the swaddling clothes was of pure white silk striped with blue; that shows that he was a royal child. Besides the royal house of David, He comes from the house of Boaz through Ruth and they must bring the sign of the mother's family, a swaddling garment of red. What else is the child Jesus to be? He is to be a king and a ruler of the world, so he has to have a swaddling garment of many colors. It will be readily seen that the Christ child could be easily recognized by the wise men from these very symbols.

The child may also memorize the Lord's Prayer and be told the story of how Christ taught it to His disciples in America (Book of Mormon).

SEVENTH TO NINTH YEAR.

Slow bodily development. Increasing muscular activity. Child easily fatigued and needs twelve or thirteen hours sleep.

He is now especially fond of myths and folk lore, narrative and nature study. He will enjoy a real study of Adam and Eve in the Garden of Eden. Tell where the garden was (Genesis; also revelation given to Joseph Smith; see Pearl of Great Price, chapter 2) and about God giving Adam the care of this beautiful and wonderful garden. Let him make an imaginary garden of Eden, locating the rivers and other interesting points. Mention that God told Adam to give all the animals a name.

He will be interested in manual training and may hear much of the flood and the building of the ark. Other ancient ship-building, Book of Ether, chap. 2.

He will be much interested in learning the origin of the American Indian, found in the Book of Mormon. Point out scripture showing where the Indian was cursed with a dark skin, II Nephi 5:21. While the Book of Mormon stories have always been told him, now is the time to tell him how the book came into existence, etc.

He is now capable of understanding the story of Christ. As this is the year for Baptism a most valuable lesson is brought to bear in the temptations of Christ, after his forty days' fast. In this lesson there is an excellent opportunity to teach the child to fast, as there is no better way to teach self-control, and a child as young as four years can be taught to fast, if tactfully guided. The mother should be careful, however, in this lesson, that she does not overtax him. The fast should be of short duration, and great care taken that he is victorious in the first two or three attempts, and he should be led to do it pleasantly and without teasing or crying. The spirit of the fast is self-denial and that can often be taught by having only bread and water for a day.

TENTH TO TWELFTH YEAR.

These are the years of storing up energy; a sort of physical lull; eleven hours sleep needed.

The child of this age will have a craze for reading and he may read the Scriptures through by himself. As he will be influenced now by ideals in books, he should be especially well directed in his selection of literature. He loves stories of heroes and may study the story of David and Goliath, pointing out David's reliance upon the Lord; also David before Saul. Tell of Elijah; his personal appearance, his mission and then the great fulfilment of the prophecy uttered hundreds of years ago by the

prophet Malachi (Malachi 4:5, 6). Show that this prophecy has been fulfilled (Doc. and Cov. Sec. 128). Elijah came to earth and visited the Kirtland Temple in 1836.

Give him the study of Moroni, the great general of Book of Mormon fame. A child of this age will be especially interested in Moroni's strategic proceedings in war. A wonderful hero story is that of the 2,000 young Lamanites (Alma 53rd chap.), who went up to battle to save their country, and through their faith and reliance upon the Lord won the battle without the loss of a single man.

The story of Sampson is interesting, but the hero should be brought to light more as a victim of disobedience than anything else, for while he received a gift of wonderful strength from the Lord, he lost many blessings through unwisdom and disobedience.

THIRTEENTH TO FIFTEENTH YEAR.

This is the period of unrest, and parents have the difficult task of understanding a child who does not understand himself. It is the dime novel period, and the time for parents to surround the child with the finest moral and religious influences available. Children of this age are idealistic and will often form strong attachments for people whom they know or read about.

Parents need not feel hurt or disheartened if the child puts them aside for the time being, and chooses other ideals, but let them be happy if the object of the new ideal be a worthy one, and join with him in his adoration; that ideal can do much toward moulding the future man's life by power of suggestion. After a time the child will return to the parents with all the love and interest that has perhaps been made possible by their efforts and those of the new ideal combined.

He will enjoy Paul's missionary journeys, studying them carefully, from the map. He will recognize Paul as a great hero and be influenced by his teachings. He should study his Bible with some person who can bring out different points of interest from time to time and carry on interesting discussion. In this way the child will absorb what he reads and develop a respect and reverence for scripture that will afford him everlasting joy.

FIFTEENTH TO SEVENTEENTH YEAR (ADOLESCENCE).

During these years the nervous system is undergoing almost a metamorphosis. The brain is trying to adapt itself to the bodily functions, and the bodily functions to the direction of the brain. No matter how well the child has been guided, he now finds it difficult to get control of himself; he finds himself unable

to control his emotions and gain further mastery of himself, and consequently suffers self-consciousness. He is now in need of the most careful guidance. A vivid picture of what idleness and dissipation will lead to, is shown by the history of the Lamanites (Book of Mormon).

The youth will be impressed with the prophecies now and can follow many of them to their fulfilment, *e.g.,* Malachi, 4th chapter, 5, 6, the prophecy of Samuel the Lamanite—Book of Mormon, page 464, the prophecies concerning the world wars, given through Joseph Smith, December 25th, 1832, Doc. and Cov., Sec. 87.

He should be with his father as much as possible, and the wise father will stimulate his desire to study scripture by introducing interesting stories and subjects for discussion, *e.g.,*: Story of the brother of Jared seeing the full form of Jesus in the pre-existent state (Book of Mormon, page 577), Story of the Christ speaking to Nephi on the American continent, the day before he was born in the flesh on the eastern continent (III Nephi 1:11-14).

He is less susceptible to the advice of his parents than he has been heretofore, and must, therefore, be guided with greater wisdom, tact and patience than at any previous time of his life. It would be well if his elders were able to overlook many of his follies and imperfections and not expect too much of him for a time. If he has been properly guided till he reaches adolescence, patience and endurance linked with good companionship, will insure a safe conduct over this anxious period of his life.

When the boy is in his best mood, introduce the study of the Prodigal Son, also the story of Lehi and his family, emphasizing the difference in character of the sons of Lehi (Book of Mormon). Story of Joseph and Potiphar's wife, with underlying principle of chastity.

EIGTEENTH TO TWENTY-FIFTH YEAR (MATURITY).

We now find our child deeply plunged into the philosophy of human existence. He will study pre-existence, the present and the future; where we came from, why we are here, and what will become of us after death. He will learn that there is no joy known equal to that of teaching and living the Gospel of Jesus Christ, and that in order to do either one successfully, he must get very close to the Lord, and live for the good that he can do.

How happy he will be now if he has been guided through all the years to a correct understanding of the scriptures, and how much more able to go out and meet the world in its darkness!

How many times will he be thankful that he knows how to pray, and he will now begin to be grateful that mother and father

were superior people, superior in knowledge to many of the people among whom he walks.

He will rejoice in teaching the Gospel at this missionary period and will be valuable in doing the Lord's work if he has been prepared for such by a wholesome home environment.

BOOKS FOR STUDY OF THIS SUBJECT

Bible—History of Judah.
Book of Mormon—History of God's dealings with the people of this continent.
Doctrine and Covenants—Modern revelation.
Pearl of Great Price—Story of creation—Book of Abraham.
Jesus the Christ, by James E. Talmage.
Articles of Faith, by James E. Talmage.
New Witnesses for God, by B. H. Roberts.
Added Upon (celestial marriage), by Nephi Anderson.
Key to Theology, by P. Pratt.
All the old Faith-Promoting Series.
Tell Me a True Story (Bible stories simplified by Mary Stewart).

BALM

By Maud Baggarley.

There's healing balm
For the aching heart;
For the weary soul,
A heavenly calm;
Peace shines like a star o'er all,
When the long, long day is done.

Fret and grief and dark despair
Each shall last but a brief, brief day.
Ere the hand of God, the Comforter,
Shall sweep them all away.

Home Entertainment.

Morag.

THANKSGIVING DAY.

While Thanksgiving day in its present form is a distinctly American holiday, it may be of interest to trace it back to its original source.

Like many other modern customs it had a divine origin. The Lord, in speaking to the children of Israel through Moses, said: "Thou shalt keep * * * the feast of the harvest, the first fruits of thy labors, which thou hast sown in thy fields, and the feast of ingathering, which is at the end of the year, when thou hast gathered in thy labors out of the field" (Exodus 23). In Leviticus the command is given, "When ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord, and ye shall rejoice before the Lord your God seven days." In Deuteronomy, Moses gave these instructions: "Thou shalt keep the feast of tabernacles seven days * * * thou shalt rejoice in thy feast because the Lord thy God shall bless thee in thine increase, and in all the work of thine hands."

In the book of Nehemiah the Lord commanded, "Go forth into the mount, and fetch olive branches, and branches of wild olive, and myrtle branches and palm branches, and branches of thick trees, to make booths. So the people went forth and brought them and made themselves booths every one upon the roof of his house, and in their courts and in the courts of the house of God * * * and there was very great gladness." This great Feast of Tabernacles was kept by ancient Israel. It commenced on the Sabbath day, and concluded on the following Sabbath. During the festival the people lived in booths or arbors, out of doors. They carried palm branches in their hands and sang Hosannahs. The psalms sung in their worship were 113 to 118. Numerous sacrifices were offered, and many wonderful ceremonies performed. This great feast was kept to remind the Israelites of their travels in the desert, and also of the time when the tabernacle of the Lord stood in their midst, and also to remind them of the future advent of the Messiah, their Lord and King. They were also commanded to share the feast with the stranger, the widow and the fatherless. The Ancient Greeks held a festival called the Thesmorphoria. It was the feast of Demeter, the goddess of the harvest and agriculture. It was celebrated in Athens, in November, by married women only. A week was spent in

feasting and sacrifice to the gods. The symbols of the goddess were poppies, and ears of corn, fruit, and a small pig. The Romans worshiped Ceres as their harvest deity. Her annual festival occurred on October 4. The first fruits of the harvest were given to the goddess. There were processions, music, and rustic sports and the usual feast of thanksgiving. In England the autumnal festival is called the "harvest home," and may be traced back to the Saxons in time of Egbert. In many of the rural districts the last load of wheat is carried home with great rejoicing and a feast is held to celebrate the "Harvest Home." In many of the churches a harvest thanksgiving service is held. The building is beautifully decorated with autumn fruit and flowers, sheaves of wheat and vegetables. These are later given to the poor.

We are all familiar with the origin of Thanksgiving day in America when the Pilgrim Fathers held their first Thanksgiving, in 1621, sharing their feast with Chief Massasoit and some ninety Indians. For three days they rejoiced and feasted. Little by little the custom has spread until it has become a national holiday proclaimed by the President, and kept by every loyal and true American.

In our celebration this year, let us go back in spirit at least to the ancient religious order of the feast. We have been abundantly blessed with a bounteous harvest and have conserved, preserved and taken care of, a good deal of our crops. Let us go to our houses of worship with grateful hearts to our Father in heaven. We should share with our less fortunate brothers and sisters, and see to it that no one in our neighborhood is in want. With one voice we can lift up our hearts to the bounteous Giver of all Good. "Oh give thanks unto the Lord for he is good, for his mercy endureth for ever!"

THANKSGIVING ENTERTAINMENTS.

The month of November brings us those wonderful days of nature that we call Indian Summer. Days of bright, golden sunshine are followed by clear, sharp, frosty nights. The corn is stacked in the field; the leaves, tanned and brown, play under the naked storm-stripped trees. In the hardy flower-border glows the rich yellows and browns of that queen of autumn flowers, the chrysanthemum. There comes a time when the heart of man joins with nature and says,—"Let us give thanks to the God of the harvest."

The President's proclamation for a day of prayer and thanksgiving comes at this time, and it is fitting, indeed, to meet together in the churches and homes of the people to give thanks to the bounteous Giver of all good. Thanksgiving day is an oppor-

tune time to hold family reunions, and to remember the poor, for of "all the joys of holiday time sharing is the best."

For table decorations use chrysanthemums. If these are not available, a large pumpkin hollowed out to form a basket, and filled with fruit, will make a pretty center piece.

The menu will consist of the national bird, turkey, with the usual trimmings. Here is a typical menu:

Cream of Corn Soup	Celery
Roast Turkey	Cranberry Jelly
Mashed Potatoes	Baked Sweet Potatoes
Brown Bread	Squash Pie
Fruit	Nuts

After the blessing, let each one present tell one or more reasons for being thankful. Here are some turkey conundrums which may be asked during the meal, or they may be used as a game after dinner:

1. Give five reasons why the turkey should be sad.
2. What part of the turkey is used on milady's toilet?
3. What part opens the door?
4. What is part of a sentence?
5. Which part is used for cleaning purposes?
6. What does the farmer watch with anxiety?
7. Why is a man who eats too fast like a turkey?
8. When cooking, in what country is he?
9. Which part is a story?
10. What appears in the battlefield?

Answers to turkey game: 1. He got it in the neck; he was bled; got a roasting; terribly cut up; in the soup. 2. Comb. 3. Last Part Key. 4. Clause (claws). 5. Wings. 6. Crop. 7. Both gobblers. 8. Greece. 9. Tail. 10. Drumstick.

Another jolly game is Thanksgiving Shadow Pictures. Arrange large sheet in archway with powerful light behind (use reflector). Here are some good points to illustrate:

Landing of Pilgrims on Plymouth Rock. Friendly Indians greet new arrivals. Going to meeting armed. Hostile Indians attack Pilgrim. Mother, teaching Indian maid to do housework, lets baby fall in tub, falls over furniture, and is chased out with broom. John Alden and Priscilla. First thanksgiving. Miles Standish drills raw recruits. Capture of a witch and her escape. Witch steps over candle while a toy witch is drawn up the curtain very slowly. Other subjects will suggest themselves.

Home Science Department.

Janette A. Hyde.

CONSERVATION OF HUMAN LIFE.

With the beginning of war in America, and the youth and flower of our nation called to the front, we who are left to assist in the management of civic and national affairs, must begin now to adopt measures for the preservation of infants. The future strength of our nation depends upon the children and youth of today. The expectant mother and the young bride must all share in our extreme care for health measures. We want to assist in the reduction of infant mortality by organizing groups of women who will devise means and plans whereby such measures as are necessary to produce health and strength will be put into active operation.

Public health nurses should be kept at home instead of so many being sent to the front, and the young women who remain at home and are not trained nurses should consider it absolutely loyal to America to begin at once the preparation for a nurse course.

Let America not make the mistake that has been made in European countries by allowing weak and expectant mothers to overwork themselves. Measures should be adopted at once to eliminate the placing of laborious tasks upon the weak and fragile expectant mother.

It is too late to regulate matters after necessity finds and requires places to be filled in factories, etc. Let us organize and be prepared to meet the exigencies and demands of this terrible war. Let the middle-aged and the older women of the communities take the brunt of labor and care, thus leaving those free from great burden and strain upon whose life-work depends the bringing into the world and the rearing of the children of the future.

Then, too, there is the great problem of food and milk supply which so directly affects the infants. This should be gone into very thoroughly by the national and civic authorities, to maintain a high standard of quality for the supply of baby milk.

In our conservation methods, we should seek the best and most nutritious foods for growing children. Let us insist upon the women of the Relief Society studying very systematically this phase of food and its preparation, that every ounce of nutritive value may be secured for the growing child, that we may not be handicapped as is Poland. On account of improper health laws

and regulations with regard to the food supply, we find that Poland is depopulated, as far as youth is concerned, it not having a child under seven years. The milk supply is threatened in the United States on account of food prices; also on account of the slaughtering of young calves, and the great demand for meat to be sent to our allies, etc. All these factors, together, have reduced the milk supply of the United States, until the agriculturalists or dairymen are looking forward to the prices of milk and butter rising beyond the reach of the ordinary family. We suggest that the matured people who are in the habit of drinking milk and using it very freely, substitute other beverages. We also wish to recommend extreme care in the use of butter-fats and cheese. Save as much milk as possible for the growing child and infant. The milk supply, too, should be guarded with every care possible. Thoroughly examine all output with regard to cleanliness, see that it is free from disease germs.

Sober thoughts with regard to the wastage of human life in this world-war, may help us to realize what the American nation is facing. Let us conserve the young mother of this community and her infant.

WEANED BABIES.

Before commencing the weaning of a child, it is well to begin with modified cow's milk as the simplest kind of diet. It is impossible to fix a formula for the modification of milk, as every child has to be fed according to its weight and conditions of nutrition. The feeding of infants should be carefully studied out, and we recommend that it be done under the direction of a physician. Some doctors recommend that mothers begin by introducing dry crusts, and later small amounts of well cooked gruel.

In some families, children get too many eggs and too much meat, and in other families, they are deprived of the necessary amount of nutrition contained in both eggs and meat. A good rule to follow is to give a child two years old or over, an egg every other day, and about the same amount of meat, fish, or poultry equal to two ounces on the days that come between. If, for any reason, meat is omitted from the child's diet, special care should be taken to see that other things are given to take its place—preferably an extra amount of milk or eggs.

The following are recipes recommended by the Government for children's diet:

Boiled Custard.

3 egg yolks. ⅛ teaspoonful of salt.
2 cupfuls of milk. Flavoring.
¼ cupful of sugar, honey, or syrup.

Heat the milk in a double boiler. Thoroughly mix the eggs

and sugar and pour the milk over them. Return the mixture to the double boiler and heat it until it thickens, stirring constantly. Cool and flavor. If the custard curdles, remove it from the fire and beat with a Dover egg beater. This custard may be served in place of cream on many kinds of dessert.

Floating Island.

In this dish the whites of eggs left over from boiled custard can be used to serve with it. Beat the whites until stiff; sweeten them a little; and cook them in a covered dish over water which is hot but not boiling; or cook them on top of the hot milk which is to be used in making custard. Lift them out with a wire egg beater or split spoon, and place on top of the custard. Decorate with small bits of jelly.

Tapioca Custard.

Tapioca custards may be made as follows: Add to the list of ingredients for boiled custard one-fourth cupful of pearl tapioca. Soak the tapioca in water for an hour or two, drain it, and cook in the milk until it is transparent. Proceed as for boiled custard.

Frozen custards are usually called "ice cream" by housekeepers. They are very nutritious and may be served to invalids and children, if served in small quantities.

A good ice cream may be made as follows: Allow one-fourth cupful of sugar to each cupful of thin cream (half milk and half cream); flavor and freeze.

French ice-cream usually contains eggs as well as milk and cream, and may be made as follows: For each half cupful of milk allow one-fourth cupful of sugar, one or two egg yolks or one white egg, and a half cupful of cream. Make a custard out of all the ingredients except the cream. When it is cool, flavor, add the cream, and freeze.

Junket.

Junket is very nutritious.

2 cupfuls of milk.

¼ cupful of sugar, honey, or syrup.

1 junket tablet.

⅛ teaspoonful of salt.

A few grains of nutmeg or cinnamon.

Warm the milk to about the temperature of the body, crush the tablet, and add it with the other ingredients to the milk. Pour into one large or several small dishes and place in a warm (not hot) place to harden. Cool before serving.

Milk toast served with the grated yolk of a hard boiled egg sprinkled over, makes a very attractive and nutritious dish.

The whites of eggs when hard-boiled are not suitable for children unless finely chopped and the child is able to chew them well.

Current Topics.

By James H. Anderson.

MANY GERMAN PAPERS in the United States have been barred from the mails here, owing to their utterances against the United States government.

WHISKY MANUFACTURE by government approval was stopped by law in the United States on September 8, as was also its interstate transportation.

RUSSIA has been declared a republic. It has not been determined yet that Russians will agree on any kind of government until aided by other nations.

ITALY achieved considerable further military success against Austria, in the direction of Trieste, during September, but the Austrian lines were not broken.

"MORMON" SETTLERS of Mexico are to return to their homes, according to the present prospect, peaceful conditions having been restored, at least temporarily.

SWEDEN has been getting into international trouble by German abuse of the privilege of sending code messages through Swedish officials in neutral nations.

AIR RAIDS over England, by German aviators, took a total of nearly 200 lives during September. In one of these raids 107 persons were killed at Chatham, on the Thames.

TUBERCULOSIS has increased materially in Europe since the war began, and it is not unlikely that America will suffer in a degree through its participation in the great conflict.

"THE LIBERTY MOTOR" is the designation given to a new motor for airplanes which United States government officials say is superior to any gasoline motor heretofore known.

THE UNITED STATES had more than a million men in its military service on September 5, and since then nearly three-quarters of a million have been added by the draft law.

THE WAR TAX BILL, providing for about eight billion dollars, has been passed by Congress. The people of the United States soon will realize the meaning of heavy war taxation.

FINANCIAL AID by the United States practically saved the Entente allies in the present war, according to Lord Balfour of Great Britain—a result of the German blunder in provoking "Uncle Sam."

FRENCH TROOPS on the western battle front in Europe had some hard battles with the Germans in September, in which the latter were pushed back at some points, but no decisive results were obtained.

POPE BENEDICT'S PEACE PROPOSAL received general approval by Austria, while Germany was in part favorable. This was to be expected, since the proposal really was to the decided advantage of the Teutons.

JAPAN'S SPECIAL ENVOY to the United States, Viscount Ishii, on his visit in September, seems to have dispelled many of the "yellow peril" vagaries which foreshadowed Japanese invasion of the United States.

GOV. JAMES E. FERGUSON, twice elected governor of Texas, has been impeached in that State for using public funds for private gain. If the rule were applied in all the States, there would be lots of removals from office.

AUTO SPEEDSTERS in Salt Lake City were sent to jail for terms of one to fifteen days, in September, the court giving as a reason for jail sentences that fines did not seem to work reform among reckless chaffeurs.

THE PEACE MOVEMENT is said to be growing in Germany; but the German terms are so unacceptable to the others concerned that it seems certain the war will be carried to a military determination, which is a long way off.

PRICES of certain food-stuffs, fuel, and metals have been fixed by the goverment at practically the market prices prevailing in August, with the view that there may be a measure of stability in the cost of living during the war.

At Cardston, Canada, the temple being erected by the Latter-day Saints is so far advanced in construction that it is ready for the laying of the capstone; the time for that ceremony is to be determined by the First Presidency of the Church.

Argentina has been brought on the verge of war with Germany through the German minister at Buenos Aires advising the sinking of Argentine vessels "without a trace," and applying an opprobrious epithet to the Argentine foreign minister.

Foolish Fads in alleged food conservation are arousing the antagonism of sensible housewives in practically every State in the Union. The Relief Society Magazine already has given to its thousands of readers timely advice along this line.

Woman Suffrage was defeated in Massachusetts at the election in September; yet the vote in its favor was proportionately so much larger than could have been polled in the Bay State ten years ago that the equal suffrage workers are greatly encouraged.

Oil Production is being largely increased in Wyoming, owing to the discovery of new oil fields. The crop of oiled schemes to get the money of the too-trusting investor without a return therefore in kind, also is increasing, and includes the Utah field.

More Wheat Raising is asked of Utah by the national food administrator. It is noted that even in the more thickly populated farming districts of the State many thousands of acres of cultivable land that might be used for the purpose lies untilled year after year.

I. W. W. Literature was seized on September 5 by a general raid of United States officers on the association's headquarters in the larger cities of the country. Much evidence was obtained, showing an active propaganda against the government in the present war.

British Troops fought two of the greatest battles of the present war in September, on the Belgian and western France battle-line, forcing the Germans back a considerable distance and inflicting heavy losses on the Teutons; but the latter still are making a determined resistance.

Notes from the Field.

By Amy Brown Lyman, General Secretary.

ANNUAL REPORTS

It is hoped that the ward secretaries and treasurers have kept all books up to date, transferring monthly accounts to the general summary regularly at the end of each month. If the books have been kept according to instructions the yearly reports are already virtually compiled.

The reports last year were a source of joy and satisfaction. Too much cannot be said in praise of them.

Blank stake and ward report forms will be sent from the General Office the middle of November with the request that reports be sent in early in January. Much depends upon ward secretaries in this matter. It is impossible for the stake secretary to get her report compiled and in the General Office at the appointed time if the ward secretaries delay their part of the work and do not get the ward reports in the hands of the stake secretary on time.

In many instances last year stake reports were delayed for many days, and in a few instances for several weeks, because some ward secretaries did not understand the importance of doing their work promptly and early. One ward secretary in delaying her work delays not only the report of her own stake, but also the General Report of the whole Society. It should, therefore, be a matter of serious duty as well as a matter of personal pride to each ward secretary to see that her part of this important work is attended to promptly.

Northern States Mission.

Council Bluffs Relief Society recently held a bazaar for the purpose of raising a wheat fund. The missionaries of the West Iowa conference supported them and assisted them in their undertaking. As a result $100 was raised above all expenses.

South Sanpete Stake.

Mrs. Eliza R. Bartholomew, president of the Fayette ward Relief Society, has resigned her position, as she has been called to be a worker in the Manti temple. She has been a devoted Relief Society worker for 58 years. Mrs. Bartholomew is the mother of eleven children.

North Weber Stake.

The North Weber stake Relief Society distributed throughout the stake 3,240 quart fruit jars which will be filled with vegetables

and fruit by the close of September. This stake also has an abundance of dried fruit, dried corn and beans.

In Memoriam. Mrs. Susanna Richardson of the Plain City Relief Society passed away in July. She had been a member of the Plain City Relief Society for 22 years, and was the secretary for eight years. She was born and reared in Switzerland where she received her education, and she later became a very successful teacher of French and German. Before settling in America she travelled very extensively. Mrs. Richardson was a tower of strength in her Society because of her faithfulness, energy, and her intellectual capabilities.

Alberta Stake.

Mrs. Emily Hopewell of Cardston, Alberta, Canada, since the war began, has knitted 90 pairs of socks for the Canadian soldiers. Mrs. Hopewell is 59 years of age.

Ogden Stake.

Under the direction of the Stake Board demonstrations were given Thursday of each week in August, in the canning of fruits and vegetables, at the Weber Academy, by Mrs. Lydia M. Tanner. The Stake Board and representatives from the Relief Society of the city wards attended each week and the following is the result of their labor:

Fresh apricots, bottled	109 quarts
Apricot jam, bottled	96 quarts
Apricot butter, bottled	86 quarts
Fresh apples, bottled	27 quarts
Apple butter, bottled	17 quarts
Cherries, bottled	24 quarts
Beets, bottled	46 quarts
Corn, bottled	36 quarts
Beans, bottled	105 quarts
Total	546 quarts
Jelly	75 glasses
Apricots, dried	41 pounds
Corn, dried	46 pounds

In addition to this, 51 bushels of peaches were picked and distributed to those in need of them.

The Stake Board consists of nine members. Among these members we have the following report:

Number of enlarged gardens	4
Number of new gardens	7
Number of vacant lots utilized	3
Number of members storing eggs	4
Number of eggs stored	70 doz.

The ward members are also accomplishing remarkable results along these same lines.

The Ogden stake Relief Society shipped in June to the Red Cross headquarters in Denver, a box of articles which were made by their members, the material of which was furnished by the Society. The articles included: 43 pajama suits, 37 bed shirts, 26 bath robes and 60 pairs of socks.

Cassia Stake.

One of the members of the Buhl Relief Society, who had an abundance of fruit, offered it to the ward Relief Society for the picking. The members went in a body to the orchard, picked the fruit, canned part of it, and prepared the rest for drying. The women took their picnic and made a gala day of the occasion.

Each member of the Cassia Stake Relief Society is donating one jar of fruit for a reserve supply.

Ten of the ward Relief Societies of this stake planted potatoes in the spring and expect to reap a good crop.

In this stake, officers' meetings for the Stake Board are held weekly, while stake and local meetings are held once a month.

Utah Stake.

From Utah Stake we learn that 1,435 quarts of fruit and 475 quarts of beans have been canned at the Relief Society canning center. Several local companies as well as individuals gave generous assistance to the work. One of the members of the Stake Board donated the price of 2 pressure cookers. Another donated 3 sacks of sugar, and still another donated 16 dozen fruit jars. The gas company donated 3 jet gas plates; members of the Board donated untensils for working; the stake gave the use of the store house, the basement of which is used for canning and the attic for drying purposes; the Electric Company paid the expenses of 13 demonstrations and hired a demonstrator; the lumber companies of the city donated trays for drying; the packing houses are sending to the center their surplus fruit. The Boyer Canning Co., of Springville, has canned, free of charge, for the wards surrounding the cannery, both vegetables and fruit.

Tintic Stake.

Demonstrations in canning food have been held in each of the wards of the Tintic stake, and as a result two pressure cookers have been purchased and the women have been stimulated to greater activity in food preservation. As a means of raising funds to assist with the general work the stake Board gave a party on the night of the 24th of July at Eureka when they cleared $141.20.

EDITORIAL

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Motto—Charity Never Faileth

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RELIEF SOCIETY MAGAZINE

Editor .....Susa Young Gates
Business Manager .....Janette A. Hyde
Assistant Manager .....Amy Brown Lyman
Room 29, Bishop's Building, Salt Lake City, Utah

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OUR THANKSGIVING DEBTS.

Public Thanksgiving.

Once a year we set ourselves the task of being publicly grateful to our heavenly Father for his bounteous gifts of orchard and field. The Lord loves a grateful soul. Yet our gratitude is so often mixed with a feeling that we deserve all the good things we have, and then a few more, that the spoken thanks sound hollow and the Thanksgiving service rings a little untrue.

What Is Gratitude?

Don't you know people who accept gifts without a "thank you," and who look bored as they receive your generous offering? Carlyle says that "gratitude is a lively sense of favors to come." President Heber J. Grant tells of an old couple who had received yearly from him a Christmas box. One season some accident delayed the delivery of the box at Christmas time. Immediately there came a stinging letter of reproach and a wailing rebuke which proved the true spirit in which the gifts had been received.

We are apt to fancy that the world owes us a better living, that our husbands owe us more love and consideration, that friends owe us more social attention, that children owe

us more gratitude, that the political party owes us a better position, that our country owes us protection, that the Church owes us better official recognition. And so on down the lines of our grievance.

Our Debts. What about our debt to all of these? What do we owe husbands for their tireless labors, their courageous championship of ourselves and our little ones? Our friends for their patience with our faults, their affection for our unworthy selves? What an enormous debt of gratitude do we not owe our children for the opportunities they have given us for spiritual growth, for earth-experiences and for the best of soul-culture? We owe much to our political leaders whose characters are assassinated, whose homes are sometimes wrecked, and whose friends are forever turned into foes because of the bitter warfare which strews all political arenas with the crucified hearts of leaders who possess the vital spark of human kindness and sympathy. What then can we say of our debt to our country, to the brave battalions of lusty young American soldiers? Our country whose flag protects us from every insult and injury from every other nation and foreign power? To our brave soldier boys who adventure death freely that we may walk safely and sleep securely at home? Above all, what profound obligations are ours towards that heavenly Parent who gave us breath and being, who permits the sun to shine upon us, and life to offer pain and pleasure as our divine development requires!

Be Thankful. Come, let us thank all these for unnumbered favors and then when that is done, we may retire into the secret recesses of the soul and be grateful to ourselves that we have left undone some things and accomplished a few others. This, lest we become abased and disillusioned as our debts of love and gratitude to others weigh down the balances and leave us altogether poor and shorn. Dear Savior, all we have is thine, make us grateful to thee and to all, in truth, and not alone in seeming.

LIBERTY BONDS.

Liberty Bonds The second installment of Liberty bonds, just now offered to the American people, should be patronized by those who are able and patriotic, and certainly every Latter-day Saint, both man and woman, is patriotic. The bonds have a two-fold mission, one part of which is to provide the government with money with which to prosecute this righteous war, the other to

allow the burden of that war to fall rather on the shoulders of those who have means to invest than upon the poor. Were it not for these bonds our taxes would be increased so heavily that many of us who are not of the moneyed class would be forced to abandon our homes, and in many instances to suffer extreme poverty. Our Church has been most loyal in the recent conference and will purchase a quarter of a million dollars worth of these bonds.

Invest in Liberty Bonds.

Every man and woman who can do so without too much personal sacrifice should follow this excellent example. If you have money to save, put it in a bond. It is safer than any business or other investment which can be named and the interest is as good as that offered by savingsbanks. The Liberty Bond is a safe and patriotic investment and we recommend to all our readers who can do so to take one or more of these bonds. We would not think it wise to borrow money to invest in these bonds,nor should the special funds of this Society be used for any such purpose as they have been collected for specified uses, such as annual dues, charity, wheat, and temple work, and cannot rightly be diverted into other channels. Where a Society has money in the general fund and desires to invest such money, it is quite proper to use it for the purchase of the bonds. We trust, and indeed feel sure, that the people of Utah, and the states surrounding, as always, will prove themselves loyal and patriotic in this matter.

L. D. S. U. SCHOOL OF MUSIC.

The mothers of gifted musical children may not know of the new arrangement for reduced student fees now introduced into the L. D. S. University School of Music. With ten of Utah's leading musicians, lessons are being given at 75 cents and $1.00 per lesson. It is not necessary for the student to be in other classes at the L. D. S. High School as these rates are available to outside pupils and for children of any age. It is simply an arrangement for mothers of modest means to get the best teachers at moderate prices through the new music school. The artist teachers are: Emma Lucy Gates, B. Cecil Gates, Edwin P. Kimball, Florence Jepperson, Tracy Y. Cannon, Romania Hyde, Owen Sweeten, Marian Cannon, Margaret Summerhays, Irving Snow.

Guide Lessons.

LESSON I.

Theology and Testimony.

FIRST WEEK IN DECEMBER.

NEW TESTAMENT TIMES.

(Reading: Matthew, Chapters 5, 6, 7.)

If you were an inmate of your Eastern home, you would become familiar with the domestic work of your mother.

"With willing hands," as they said in those days, she wielded the distaff and the spindle. The spindle, which she might carry about with her, was a small instrument. "It consisted of a smooth, wooden pin, or stem, about the size and shape of a long wooden pen holder. This was inserted at its thick end into a hole of a hemispherical 'top' or whorl, which was the exact shape of the crown of a small mushroom. It was this top which the English translation calls 'distaff.' A small brass hook, fastened to the end of the stem which protruded slightly above the whorl, completed the spindle." You watched her interestedly as she wound some wool on a small wooden frame, into which she inserted her left hand, holding it with her palm next the thumb, so that all her fingers would be left free; as she fastened the hook of the spindle to the bunch of wool, and twirled the spindle swiftly at its lower end, between the thumb and the middle finger of the right hand, drawing the thread deftly with the fingers of both hands; as, when the twisted thread was about the length of her arm, she unhooked it without breaking it off, wound it on the stem of the spindle just below the whorl, and then fastened it to the hook close to the raw material—continuing these operations till the bunch of wool was converted into a spindle of thread.

You would know also that all the clothes worn by your father, not to speak of your own and your mother's, were made at home. You would be aware, doubtless, that your mother's reputation for diligence and loving care as a wife would be made by the men, including your father, who sat in the market-place or "at the gates of the city among the elders of the land," telling tales and parables, and discussing matters of public interest; and that your father, if his clothes were neat in appearance, would praise his wife "as a costly jewel."

Nor would you be ignorant of the fact that all the grinding

of meal and flour was done at home by your mother. The jaroosh, or grinder, which was most probably shared by one or two other families related to you, consisted "of two round stones—an upper and a nether—from eighteen to twenty inches in diameter, and about four inches in thickness. It was a portable article. The two stones were held together by a wooden pin which was securely fastened in the center of the nether stone, and passed through a funnel-shaped hole in the center of the upper stone. A wooden handle was inserted near the outer edge of the upper stone." When your mother had only a small quantity of wheat to grind, she operated this mill alone, but when she had a large quantity to grind or when she wished to turn drudgery into pleasant work, she invited another woman to join her at the task.

Perhaps you would not have been very much worried over the fact, but it would be a fact none the less, that your being a girl instead of a boy made a great difference so far as your education was concerned.

Your brother, as already stated, would not only have been a little better received than you on coming into the world, but would receive mental and cultural education to the extent of the family purse. You on your part would receive little of this, other than what you might absorb in your associations with the members of your family and the neighbors. Your brother, if the family could afford it, might even have a private tutor. But, after all, you would not be very likely to miss it, not knowing what it was for a girl to be educated. The saying of Shakespeare would apply in your case, "Where ignorance is bliss, 'tis folly to be wise."

At eleven or twelve years of age you would begin to wear a heavy veil—such a one as would completely hide your face. Without this veil you would never, after marriage, appear in public. You would probably be married, if you were married at all, before twenty. After this age you would be everywhere accounted an old maid.

The man you married you might never have seen before, let alone met him. The engagement and all the preliminaries for marriage would have been attended to by your parents, most likely by your father. Prior to the nuptials there would have been nothing in the form of a courtship, therefore, as with us modern Westerners. In the East, to this very day, there is no "going out with a fellow." Your parents and the parents of the young man whom you were expected to marry would meet for the arrangements. Most likely your father, instead of giving a dowery with you, as is often the case today, would ask one. If he did not, like Jacob's father-in-law, you would be considered highly honored. The engagement might last a whole year, during which you would not meet your affianced. And what is more, the engagement

would be as binding as a marriage, and could be annulled only by the formalities of a divorce.

"But suppose you did not like each other?"

That would not matter. The probability is as great that you would be happy as it is under our own system where the young people not only know each other but have the matter of choice in their own hands. "In both the East and the West the perfectly happy and the perfectly unhappy marriages are rare. In both hemispheres the large majority of married people soon learn that domestic happiness depends in no small measure on adherence to the well-known rule: 'In essentials unity: in non-essentials liberty: in all things charity.'"

On the whole the reason for this arrangement of marriage which prevailed in the Hebrew commonwealth and in the East generally arose out of the lack of education in the woman and the unstable conditions of the people, socially and politically. "These limitations were especially narrow in the case of 'maidens,' or 'virgins;' that is, unmarried women. They were not supposed to participate in social functions as their mothers did, nor to form friendships with young men, even among their own relatives. The contracting of marriage was not so much an individual as a community affair."

The whole purpose in your marriage would be, not to have a "soul-mate" nor yet to secure for you a provider, but to give you the right properly to become a mother of children, or, strictly sepaking, a "mother of men." The Jewish woman was known only as a wife and mother, the home-builder. The controversy implied in the phrase, "Woman's place is the home," could excite no dispute in the East. That place was settled once for all by the general sentiment of the community. "Marriage was a religious union. The highest and most sacred duty of the husband and wife was to beget many children, bring them up 'in the fear of the Lord,' and be such a good example to them, as to enable them to live a pious life, and to transmit their good heritage to the unborn generations."

As a married woman you would have a sort of emancipation. You would assume a place of honor in the community.

Contrary to the impression that prevails pretty generally today with respect to the status of woman among the ancient Hebrews, you would, in the home, be the equal of your husband in every respect. "God created man in his own image, in the image of God created he him: male and female created he them"—would be understood to apply to you as well as to your husband. So, too, would the sayings of Paul the apostle, which he obtained as much from his Old Testament training as from Christianity, although they were uttered later than the time of Elizabeth and Mary: "There is neither male nor female: for ye are all one in

Christ," and "The wife hath not power over her own body, but the husband; and likewise also the husband hath not power over his own body, but the wife."

The same single standard of morality would be required of both. Infidelity to the marriage vow would be punished in the husband as in the wife. So they were equal there. Then again the children would be required to obey you as well as their father. The law of Moses is explicit in this respect, in the case of the rebellious son who will not "obey the voice of father or the voice of his mother."

To be sure there would be some restrictions on you. You would be bound down to the veil, for instance, you would not be expected to talk much in the presence of men, and the field of your endeavor would be confined to the home. But these and other like limitations would be imposed upon you not because men wished to make a slave of you but because they wished to protect you. For we must remember that these restrictions arose out of conditions of insecurity, social and political, when it was more or less common to steal women. And "the duty to protect always carries with it the right to discipline," as when the strong men of a clan protect, and in some respect subject, the weaker men who need protection.

In a word, finally, if you were living in Palestine at the time of Elizabeth and Mary, you would be expected to try to reach the ideal embodied in the following description in Proverbs:

"Who can find a virtuous woman? For her price is above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool and flax and worketh willingly with her hands. She is like the merchant's ships: she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night."

QUESTIONS.

1. Describe the work of the spindle in those days. 2. Who made the men's clothes? Why was this the case? 3. Tell of the education of children. 4. How did a young girl marry then? 5. How do you account for this arrangement of the marriage problem? Which is the better, theirs or ours? Why? 6. What was the purpose of marriage then? What is the purpose now? 7. What was the status of the married woman then? Were there any restrictions on her? What were they? Is there any justification

for these? 8. Judging by the passage quoted from Proverbs, what was the ideal woman of the ancient Hebrews? Give details one by one. 9. What is the ideal woman today among the Latter-day Saints? Among the world? Compare and contrast the three ideals.

LESSON II.

Work and Business.

SECOND WEEK IN DECEMBER.

LESSON III.

Genealogy and Literature.

THIRD WEEK IN DECEMBER.

OUTLINES OF ANCIENT HISTORY.

It is necessary for the student who wishes to become acquainted with the tribes of the earth, as they descended from Father Adam, to review succinctly the historical chronology as given in the Bible, with a little reference to the Book of Mormon and Pearl of Great Price. It is our purpose to frame an historical and genealogical ladder which shall reach from our present times back to Father Adam. We have given only the tables and outlines of sacred history in this lesson. The student and teacher should refer to the Bible to substantiate and further illustrate the matter provided in this lesson. Such of our Societies as purchased *Smith's Old Testament History* will find much assistance briefly prepared in that excellent book. We suggest, however, that too much time be not spent upon this lesson, unless the students care to meet once a week in the evening, as they already do in some of our stakes and wards, to supplement the study which we offer here as a monthly lesson.

HISTORICAL OUTLINES OF SACRED HISTORY.

Introductory.

(a) Malachi 4:5. "Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord."

(b) "And he shall plant in the hearts of the children the promises made to the fathers; if it were not so, the whole earth would be utterly wasted at his coming." (As quoted by the Angel Moroni to the Prophet Joseph Smith.)

Importance of this Work.

(a) Doc. and Cov. 110:127, 128.

(b) An unbroken chain made by saviors upon Mt. Zion who labor in temples.

(c) St. John 20:12. "The books were opened; and another book was opened, which is the Book of Life; and the dead were judged out of those things which were written in the books, according to their works."

(d) Importance of keeping records accurately. (Doc. and Cov. Sec. 128:8.

(e) Vicarious work. Not a modern work.

History. Adamic Dispensation.

(a) Adam—inspired to read and write—taught children.

(b) Enoch—seventh century—called to preach—vision—genealogies. (Slow of speech.) (See Pearl of Great Price.)

(c) Methuselah—Enoch's son left on earth to fulfil promise.

(d) Noah—flood—three sons and families saved.

(e) Peleg—earth divided to the families of the sons of Noah after their generations, in their nations.

(f) Tower of Babel—confusion of tongues. (See Genesis, chapter eleven.)

(g) Jared and those with him not confused, led to a promised land—barges—record made. (See Book of Ether, B. of M.)

Hebrew Dispensation.

(a) Abram or Abraham: promise to him.

(b) Isaac (Rebecca). Ishmael (Hagar). Descendants: Hebrews from Isaac; Arabs and Edomites from Ishmael.

(c) Midian, son of Keturah. Father of Midianites.

(d) Lot, father of Moabites and Ammonites.

(e) Jacob (Israel): Leah and Rachel, twelve sons.

(f) Esau, father of Edomites.

(g) Joseph; his two sons, Ephraim and Manasseh.

Israel in Egypt.

Seventy persons went down to Egypt in Joseph's day; nearly three million returned 400 years after under Moses.

Retained their own manners, language, religion and patriarchal government, but were in bondage.

Religions of the Ancient World.

1. Monotheism—belief in one God.
2. Polytheism—belief in many gods.
3. Pantheism—nature as the supreme being. (A circle.)

Mosaic Dispensation.

(a) Moses the law-giver, slow of speech. Tablets of stone. Gave genealogies of people in Numbers.

(b) Deliverance—Land of Canaan.

(c) Joshua governed 25 years. Inheritance by lot.

(d) Levites.

(e) Fifteen judges. Samuel the last.

(f) Three kings—Saul, David and Solomon.

(g) Kingdom of Israel divided, B. C. 975: Judah (Rehoboam), Judah and Benjamin; Israel (Jeroboam), ten tribes.

(h) Revolt of the Ten Tribes.

(i) Kingdom of Israel; nine different dynasties; nineteen kings; 225 years.

(j) Shalmanezer, king of Assyria, took Israel captive (200,000), ending the national history of the Ten Tribes. 722 B. C.

(k) Kingdom of Judah survived Israel 135 years, having but one dynasty and 20 kings.

The Jewish Captivity.

(a) King Zedekiah, the last king of Judah, ascended the throne 581 B. C.

(b) Zedekiah carried captive to Babylon, 589 B. C. Sons slain; eyes put out. Jerusalem taken. Temple burned. People taken to Babylon. Lehi left Jerusalem during Zedekiah's reign before captivity.

(c) Colony in Chaldea; comforted in captivity by the prophets; chastised for their disobedience and transgressions.

(d) During captivity Babylonian Empire overthrown by Medo-Persian Empire, 538 B. C. Media, descendants of Madai, son of Japheth; Persia, Aryans, akin to the Medes.

(e) Cyrus found Jews an oppressed race in whose religion he discovered a considerable resemblance to his own. (Zoroaster) (Daniel 43:36). Permitted Ezra and Nehemiah to return to Jerusalem with a large concourse.

(f) Temple rebuilt, 521-516-515; dedicated.

(g) Samaritans, descendants of the original Ten Tribes, mixed later by frequent intermarriage with the heathen nations.

(h) Ahasuerus (Xerxes), a Persian, married Esther 473 B. C.

(i) Ezra led back another colony to Jerusalem 458 B. C. Stopped all intermarriages with other nations.

(j) Ezra and Nehemiah arranged books of the Old Testament; rebuilt walls of city and fortified it under arms.

Note: "Babylonian captivity thoroughly cured Jews of idolatry. Henceforth avoided mingling with idolatrous nations."

Semitic idolatrous polytheism vanished. Pure spiritual monotheism advanced.

The Ten Tribes in the North Country.

(a) Ten Tribes started for Canaan but traveled north. In one and one-half years achieved 2,800 miles. Burdened with their flocks and herds, and the old and infirm.

(b) Led by the Lord to a land in the north. Were they the ancestors of the Teutons?

(c) Danish mounds were graves with jewels and trinkets. Danish manner of burying dead similar to habits of Israelites.

(d) Legends (Scandinavian). Heaps of stone as landmarks should they wish to return.

(e) Israelitish colonies and parts of families left behind; rebellious, infirm, and young.

(f) From these remnants it is affirmed sprang the Norsemen and Teutons generally. Old Testament prophecies that Israel, especially Ephraim, should be scattered among the people.

Conclusion.

European history begins in Greece. "Much of the life we live today, with its political, social and intellectual advantages, its music, painting, oratory and sculpture, its thirst for knowledge and its free institution, was transmitted from the Greek to the Roman, by him to the Teutons, and so handed on to us." (Greece was conquered by the Romans.)

Medo-Persian Empire was conquered by the Romans who ruled all the country around the Mediterranean. "As at Rome all ancient history converges, so from Rome all modern history begins."

QUESTIONS.

What can you say of the mission and immediate descent from Father Adam through Seth? (Read Genesis, chapter 5.)

How did Adam learn to write and keep records? (See Pearl of Great Price, Moses 6:5-8; 6:46.)

What can you tell of Enoch?

How did Noah's three sons settle up the earth? (Genesis, chapter 10.)

Who was Peleg? (Genesis 10:25.)

When did Jared and his brother go out of the Promised Land?

Who are Jacob's twelve sons?

When did the Ten Tribes go into the North country?

What especial service did Ezra and Nehemiah render to the Jew?

What does tradition say about the Danish mounds?

Tell what you can of Grecian learning.

LITERATURE.

THE FIRST CHRISTMAS DAY.

"And there were in the same country, shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:8-14).

Around the name of Christmas is a halo of sweet songs and stories, but none can ever be dearer to the hearts of true Christians than this simple first tale of the birth of the Christ child. In these troublous, tragic times, the words of the heavenly host seem more sanctified than ever. A prayer must be in every God-fearing heart to hasten the day when there will be peace on earth, good will toward men.

Read the story aloud and listen to the melting music of its lines. Think of the picture it suggests; read *Ben Hur,* with its fanciful story, and see how Lew Wallace has brought these pictures out for use in vivid intensity. The following paragraph of the first Christmas eve is taken from his chapter on the coming of the angels to the shepherds:

"That night, like most nights in the winter season in the hill country, was clear, crisp, and sparkling with stars. There was no wind; the atmosphere seemed never so pure. And the stillness was more than silence; it was a holy hush, a warning that heaven was stooping low to whisper some good thing to the listening earth."

Following this he gives in dramatic form the story of the coming of the angel to the shepherds, of the singing of the heavenly host, and the visit of the shepherds to see the babe in the manger. *Ben Hur* is one of the greatest of stories based on the life of the Savior. Yet nothing compares with the Bible itself.

Another tale that has won great fame is *The Story of the Other Wise Man,* by Henry Van Dyke. The spirit of the true Christian is portrayed in a remarkable way in this story. It deals with an imagined fourth wise man who failed to meet the other

three magi at the appointed time and place, and spent his life in search of the Savior—a life of sacrifice, sorrow and noble deeds. His quest seemed unfruitful till at the last in his dying moments he was given the vision of his Master, and he passed to his rest, knowing he had found the Savior whom he had so faithfully followed all his days.

A simpler Christmas story—on which children of all ages from ninety to nine enjoy—is *The Birds' Christmas Carol*, by Kate Douglas Wiggin. It pictures the two extremes of city life. Carol Bird, a rich little girl but an invalid, becomes interested in the ragged little Ruggleses, who live in a kind of "poverty flat" near the Bird mansion. Mrs. Ruggles is a hard-working widow with a large family on her hands.

Christmas is coming, and Carol decides to invite the Ruggles children to dinner. The excitement caused by this unexpected honor, the preparations made for them to appear "in style," the drills that Mrs. Ruggles gives her unruly youngsters in "manners"—are very amusing; yet underneath it all is a sweet pathos, and a life lesson on which the reader loves to linger.

Another *Christmas Carol* is that written by Charles Dickens. This has become a classic, and is usually studied in our schools. The theme is the redemption of Scrooge, a miserly old business man and a bachelor, whose love of the dollar has driven every natural instinct out of his life and left him sordid and lonely. His partner, Jacob Marley, appears to Scrooge in a dream. Marley has been dead for some years and he returns to warn Scrooge of the fate that awaits him if he does not change his life. Then appear in turn three ghosts—the ghosts of the Christmas Past, the Christmas Present, and the Christmas of the Future. Scrooge is taken by the ghost of the past over the scenes of his boyhood; the ghost of the Christmas present asks him to see the joys of the Christmas time which he has long ceased to share; and the ghost of the future shows him the end towards which his selfish life is leading.

In his terror Scrooge wakes from the dream strongly resolved to mend his ways, and he keeps his resolve in a most generous way thereafter.

The charming pictures of Christmas, the sweet wholesomeness of the holiday spirit that the story reveals make this a tale that continues to give delight to all. It should be read every year in our schools and homes.

The spirit of Christmas is reflected also by many delightful songs and poems of various kinds. Among the earliest of these are the quaint old carols still sung on Christmas morning in

merry England and elsewhere. The following stanzas are typical of these:

As Joseph was a walking
He heard the angel sing,
"This shall be the birth-night,
Of Christ our heavenly king.

"His birth bed shall be neither
In housen nor in hall,
Nor in the place of paradise,
But in the oxen's stall.
From *As Joseph Was a Walking.*

God rest you merry, gentlemen,
Let nothing you dismay,
For Jesus Christ our Savior,
Was born upon this day,
To save us all from Satan's power,
When we were gone astray.
From *"God Rest You Merry, Gentlemen."*

Among the other time-honored Christmas songs are "The Cradle Hymn," by Martin Luther, and "Silent Night, Holy Night," by Von Weber, which are perhaps best known. The sweet simplicity of their soulful lines make them live forever with us. Following is the opening stanza of the last named song:

Holy night, silent night,
All is calm, all is bright,
Round yon Virgin mother and child,
Holy infant, so tender and mild,
Sleep in heavenly peace,
Sleep in heavenly peace.

Luther's "Cradle Hymn" is to be found in the Deseret Sunday School Song Book, No. 214. These and other sweet Christmas hymns should often be heard in our homes.

Other delightful Christmas poems for children—and grown folks too—are "The Very Best Kind of Christmas Tree," by Henry Van Dyke; "Piccola," Celia Thaxter; "A Real Santa Claus," Frank D. Sherman; "The Fool's Christmas," Florence May Alt.

As a final word to close this pleasant task of outlining these few lessons on "Literature for the Home," the writer of these

lessons would express appreciation for the kindly spirit with which the lessons have been received, and offer the hope that the seeds sown through them may find constant expression in better books, choicer stories and songs in our homes, and the sharing of these riches constantly around the family fireside.

LESSON OUTLINE.

1. Name the ten subjects that have been taken up in the course on "Literature for the Home," during the year.

2. What choice thought has come from this study to you? What practical result has come from the course and found expression in your life or home?

3. For this last lesson of the series, we suggest that a program be planned on "Christmas in Song and Story." Some such outline as the following might well be followed:

(a) Christmas Song, "Holy Night," or another.

(b) Reading of St. Luke 2:8-14. The First Christmas Story, or have selections from *Ben Hur*—(two or three pages) taken from the chapter of the Angel and the Shepherds.

(c) Telling of the story of *The Other Wise Man.*

(d) Luther's Cradle Hymn, or another suggestive of Christmas.

(e) *Birds' Christmas Carol,* readings from this story.

(f) Solo, "The Children's Friend," or some other story appropriate to the occasion.

(g) Reading of one or two poems named in this article.

(h) Closing song.

LESSON IV.

Home Economics.

SPIRITUAL CHARACTER BUILDING IN CHILDHOOD.

Introductory. Ethics is the relationship of man to man; religion is the relationship of man to his God. With this definition we pass to our discussion of this subject.

Latter-day Saint mothers realize the importance of teaching their children faith and of developing the spiritual character of their children. But how shall it be done, when shall it be done, and by whom shall it be done? "The time to begin training a child," as Oliver Wendell Holmes once remarked, "is one hundred years before the child is born," which implies the necessity for righteous marriage, and wise choice, that we may give our children good spiritual beginnings. Some mothers who are not born

in the Church, and others who realize that teaching is, after all, something more than book learning or formal advice, and who inquire eagerly for methods to impart faith and the other spiritual virtues to their children. This lesson concerns itself in answering these questions.

When to Begin Teaching. As soon as the baby is born the atmosphere of piety, love and faith, or of indifference, and utter disregard of heavenly things affects the childish mind and spirit. If baby sees father and mother upon their knees, with the older children about the hearthstone repeating earnest prayers before retiring or upon awakening, instinctively the baby climbs down from its mother's lap, puts up its hands, and thus begins his spiritual training. If baby hears mother tell polite lies, or listens to father using violent or unclean language, baby's bad ethical training has begun.

By Whom Shall the Training Be Given? First by the righteous father and the wise mother, for these two personify and represent to the baby's mind all that he may know or grasp for some years to come concerning his heavenly parents. Not only these, but older brothers and sisters, grandparents, all relatives and friends of the family take part in this direct and indirect spiritual teaching.

Habit. The strongest force in making and unmaking character is habit. If children are taught through habit to pray, to speak reverently, to repent and be forgiven generously, to exercise faith in the healing ordinances of the Priesthood, to ask for heavenly favors as they do for earthly favors, they will be assisted by the most powerful factor in their future spiritual development.

Faith Development. When baby is sick, use the consecrated oil, pray over him, and let him pray for you when you are sick. Teach him through little stories, from the Scriptures and from your own life experiences, about our Father who lives in heaven and who sends his angels to protect and guide us upon this earth. Draw word pictures culled from scriptural sources of the glories and beauties of heaven. How much easier and better to fill the craving of the awakening mind for wonder stories, with true pictures of the wonders of God both in heaven and on earth, than to repeat the degenerate myths and legends of Pagan nations. Foolish mothers who try to feed their children with husks of false tradition called "Folk Stories," are poisoning the spiritual development of their children at its fount. An occasional fairy story may be told a child who is old enough to understand that it is simply a fairy story, but the ancient and modern scriptures are too full of true and wonderful stories to allow Latter-day Saint mothers to dip in the muddy stream of folk lore for such material.

Repentance. Quick, generous forgiveness must be offered the child who repents, lest he become hardened and repent no more. When children are at their play is the most fruitful time for spiritual lessons to be given and teachings to sink into their souls. After quarreling, with your arms about them, persuade them to repent and to forgive each other. Side by side with this comes mercy and justice. Justice is taught by parents being just, and mercy should be shown when little ones inadvertently destroy or make other mistakes.

Inculcating Reverence. Bow yourself with reverent head at prayer time and baby will instinctively imitate you. Some naturally ultra-independent spirits, even in babyhood, refuse to respond to this reverent spirit. Brigham Young once picked up a saucy, noisy baby of two years, in the midst of his own family prayers, spanked the child soundly and sat her down in her mother's chair. That was the end of confusion at prayer time in his family. When baby is taken to the meetinghouse, take the Sacrament yourself with reverence without hurry; and, with the look of your eye, as you gaze seriously at the baby, inculcate a reverent spirit in your child. It may be necessary at times to tell baby, before you go into the meeting or after you come out, about the house being the Lord's house, and about the angels who are there and who are disturbed when children play or are noisy therein; sometimes sound chastisement may be needed by the child if he refuses to respond to this sympathetic teaching.

The Love of God. The love of God can be instilled into the hearts of the smallest child if the voice of the mother and her own full heart conveys to his receptive mind the impression of her own exquisite adoration of the Savior and our Father in heaven. Too much of our religious explanation is made to children, with indifferent voices and flippant tones. The eye and the lip are better teachers many times than the word or even the thought. Love God yourself, mother, cultivate worship and reverence, through prayer and striving, and through the intimate daily contact with his spirit, and it will be much easier for your children to receive that heavenly influence into their own lives. Teach the baby to love his father by refraining from one word of criticism of that father in the presence of the baby, at least. It is as necessary for a child to have a love for his father instilled as it is for him to imbibe the love of God within his soul. If he reveres and loves his earthly father, it will be easy to reverence and worship God. All of the attributes of our Father can be dwelt upon as occasion may arise for that lesson to be taught.

Reliance and Trust in God. Older children should acquire a reliance and trust in our heavenly Father through answer to prayer, and, as always, through the consciously exerted influence

of a wise mother. In teaching this trust to children awaken also their reasoning power to understand that all prayers could not be answered—some desires might be unwise—and children must learn as they grow older to let the issue of their prayer remain in our Father's hands. This lesson is even more important than the lesson of simple faith.

Indirect Teaching. The best lessons come to the human heart through indirect teaching. This does not mean that the wise parents must never give direct counsel or instruction. The difficulty too often is that they give too much. The indirect method consists of hints picked up from example and unstudied talk, and in answering questions rather than in preaching sermons. When a child asks a question, the parents should answer that question though the heavens fall. No matter how busy or how tired or overtaxed the mother may be, the childish mind is then open to receive direct that inspiration or information which would be too often rejected or not understood if the occasion were forced upon the child at some other time. Another form of indirect teaching is the conversation in the family at meal times, in the evening, or at hurried moments when we are off our guard. Indeed, a mother and grandmother must never be off guard in the presence of children. That is the price they pay for successful parenthood.

Sabbath Day Teaching. Always set aside a few hours on the Sabbath Day in which to give direct spiritual teaching to your children of all ages. Let the older ones, or yourself read Bible and Book of Mormon stories; persuade grandfather or grandmother to tell the children stories of how they received the gospel; of their pioneer trials and travels; of instances of healing and other faith-promoting stories. Purchase a Royal Chart, which is a collection of Bible pictures, and Reynolds' *Story of the Book of Mormon,* and use these and similar helps, especially for Sunday use. For the little children, arrange a sand-table, and with toothpicks, tips of trees, etc., show them the plan of the temple in Jerusalem, or of the temple in your district. Make the Sabbath the children's visiting day with father and mother and grandfather and grandmother, with the distinct purpose of making the children better acquainted with their heavenly Parents and our heavenly Home.

Comfort in Trials. Babies have their trials, and wise comfort should be administered to babies and children. Teach them by example to go at once to Father in heaven with their little trials and requirements. Yourself kneel down with them and word a prayer with them that the Lord may help them in ordinary affairs, for instance, to get a new pair of shoes, or be healed of a toothache, or to win the love of a playmate, or to go upon a picnic.

If you have kept open this blessed channel between yourself and your little ones and heaven, it will be easy for them after they are married and settled in life to come to mother or father in times of stress and struggle for a united word of prayer for heavenly help. If your children have learned faith in God and something of the beauty of heaven, when death clutches the heartstrings you may hear your baby ask over and over, as I did, "Tell the Lord to come, take me up a star shine." What greater joy can be a mother's than to know as her children emerge from the pitfalls of childhood that heaven is a reality, that the Savior is an ever-present help in time of need, and that our earthly homes with their imperfect conditions are, after all, types of the heavenly haven which will some day be ours. Let teachers frame their own questions for this lesson.

TO THE RELIEF SOCIETY PRESIDENTS.

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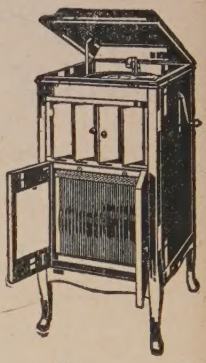

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